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SCRIPTURAL
— HOLINESS
—
DANFORD

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DR. S. A. DANFORD.

Spreading Scriptural Holiness

OR

THE NORTH DAKOTA MOVEMENT

BY S. A. DANFORD, PH. D. D. D.
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“JUST A WORD.”

I have been asked by a great many people to write something about the results of our work in North Dakota since going on a District. I have hesitated to do it because it would necessarily involve my own biography for a few years, and I prefer to let some one else write that. However, my annual reports to Conference are already public property, so I have consented to their compilation in book form. If this will do any good I shall be glad. I think we have demonstrated that “Old time Methodism” has not lost its power and that where the Gospel is preached as Wesley preached it, “all the cause of God will prosper.” There is a notion abroad that a “Holiness” man is “marked for slaughter” by the “powers that be.” I have not found it so. I have been encouraged and helped by every one in authority, high and low, and have letters urging us to “keep going,” from men high in the councils of the church. The Methodist Church is a “Holiness church” and we do not need any other organization to promote “Holiness” if the Church does it. If we have demon-

strated any one thing in particular, I think this is it. I may write a book some time on what I have learned about promoting "Holiness," but for the present I will let these reports of eight years go out just as I read them to the Conference.

Yours sincerely,

S. A. DANFORD.

Bismarck N. Dak.

Sept. 17, 1912.

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AS OTHERS SEE US.

Editorial Correspondence to *The Witness*

July 4, 1912.

By G. A. McLaughlin

The Chicago editor of *The Witness* has just attended the most wonderful camp meeting on earth. We refer to the Methodist camp meeting held at Jamestown, N. D., June 14-23, 1912. There are some things about this meeting which are duplicated nowhere. The meeting was held in a beautiful grove of eight acres just purchased by the association. A commodious tabernacle has been erected. There were 123 tents occupied by more than 600 people representing 42 towns. This camp meeting is distinctly and definitely a holiness camp. The workers were Evangelists Ruth, Huff and Weigle. There were more than two hundred seekers at the altar. One man came 240 miles to get the blessing and lay in the straw for over nine hours and then came through with a shout.

The wonderful phases of this unique meeting were first, a district superintendent in charge,

pushing definite holiness with all his energies. Dr. S. A. Danford, the district superintendent, is "a holiness man" indeed. He has a district as large in area as the state of Ohio and all his fifty-six preachers are holiness preachers and he needs more of the same sort to open this new country.

Another remarkable feature of the meeting was the presence of over 50 Methodist preachers, all pushing second blessing holiness. Such a thing has never been known since the days of early Methodism, if then. Of course, this district has prospered and is prospering more than any other part of Methodism. How could it be otherwise? It is an object lesson that the church in general cannot afford to miss.

Another remarkable thing was the great number of young people present and in the enjoyment of the blessing. It was inspiring and augurs much for the future in the work of holiness. We do not remember to have seen so large proportion of young people in any meeting. Many of them will attend Central Holiness University the coming year.

Still another unique feature of the meeting was the amount of money raised and the way it was raised. About \$5,000 was needed for the purchase of the grounds and the erection of the

tabernacle. Brother Danford announced several days in advance that Friday afternoon there would be a halleluja march and offering. When the afternoon arrived, the people came together and after earnest prayer, they were told to leave the tabernacle and go to the grove or their tents for private prayer until they had prayed through and decided how much the Lord wanted them to give. On their return the offering was made. It amounted to over \$6,700, which, with the collections of the meetings made \$7,000, and everybody was pleased.

FIRST ANNUAL REPORT OF FARGO DISTRICT, NORTH DAKOTA CONFERENCE

Fargo, N. Dak. Oct. 8, 1905.

S. A. DANFORD, Presiding Elder.

Dear Fathers and Brethren:

In beginning this first report of Fargo district I want to give thanks to the "Great Head of the Church" for the blessings and bounty of the year.

This has been a year of great prosperity and progress on Fargo district.

The preachers have done heroic work and the people have responded nobly to their leadership.

Harmony and peace have prevailed and no serious sickness has come into any of our homes.

I have been wonderfully sustained in my own health, as well as blessed spiritually. Fargo is a great district in extent. I have, however, made the rounds myself with but the exception of three services and have preached nearly four hundred times this year. I come in contact with the territory of eight presiding elders in my rounds, viz., Litchville district, Crookston district, Watertown district, Aberdeen district, Black Hills Mission, Montana conference, Minot district and Grand Forks district. I travel four

hundred miles from east to west and to within thirty miles of Minot on the northwest. The country in the western and southwestern part of the district is rapidly filling up with a good class of American settlers.

About the only discouraging thing that I encountered was my inability to do more and be in several places at once. I doubt, however, if a presiding elder made merely of flesh and blood could have done more physically. The brethren have understood this and have been very considerate and reasonable in their demands upon me and those remotest from railroads have not expected me more than was necessary. There is a great future for Methodism in the western part of this state, and a great district will form out there some day with Dickinson probably as a center.

The need now, however, is for preachers who are "called" to service out there rather than for more presiding elders or more districts, and for missionary money to support them. Who will say, "Here I am, send me?" If we do not care for these people they will scatter to other churches or backslide. The demand for preachers is heart rending, from these isolated home-steaders from Iowa and other states where they have been used to religious services of our de-

nomination. And I want to say in this connection that it takes experienced men for this frontier work rather than our boys just starting. How can we do it?

We would like to mention each charge separately and tell of the many interesting achievements of these ministers of God and the self sacrificing devotion of the wives who preside over the parsonages, but space compells me to give only a brief summary of the work for the year.

Revival Work.

There have been good revivals on nearly all the charges, a conservative estimate of converts will place it at about a thousand on the district. The figures at the time of the meetings would place it far above that but the brethren have sent in a revised list that is probably more nearly correct, making it as above.

Dr. Glascock, an evangelist from Cincinnati conference, and Dr. Mahood from Northwest Iowa conference helped many of the churches during the year and aided very materially in the revival work.

We also held a camp meeting at White Rock with Dr. Carradine in charge, where about one hundred were converted and five young men called to the ministry.

The most notable revivals were at Valley City where 250 were converted and at Oakes where 150 converts were reported, and at (Broadway) Fargo, 75 converts and Bismarck, 125 converts were reported. The following places also had revivals with from five to fifty converts; Ashley, Casselton, Dickey, Berlin, Dickinson, Edgeley, Ellendale, Sheldon, Fairmount, Jamestown, La-Moure, Leonard, Linton, Lisbon, Lidgerwood, Ludden, Mandan, Steele, Tower City, and Wheatland.

There has been a notable increase in membership, too. The brethren have failed to furnish me with the latest figures as I requested, so I can only approximate. I have data enough on hand, however, to report that the increase will be about double the increase in the whole conference last year, which will be over six hundred, and the reports may increase that to a still larger figure. I think the most remarkable has been at Bismarck, where sixty-four have been added to the church, thus just doubling our membership at the state capitol.

Other substantial gains we might note at Broadway, 57; Mandan, 41; Valley City, 134; Wheatland, 16; Dickey, 14; Lisbon, 43; Oakes, 75; Casselton, 14; Enderlin, 21; Fairmount, 15; Douglas Creek, 16; Elliott, 3; Mott, 25; Allen,

15; Napoleon, 5; Jamestown, 54; Tower City, 32. In fact, there has been gain on every charge but three, of from three to ten or more members, and I believe that if we had recorded all the church letters that we have failed to get, our increase would go beyond a thousand members on the Fargo district this year. I have been urging a campaign of "calling" for these forgotten letters. The churches down in Iowa and Minnesota are writing them and we ought to get them. There ought to be some way of making their loss our gain. Talking about it from the pulpit will not do it, we must go out after them. One of my best loved presiding elders told me one time to never do my pastoral work from the pulpit. I pass along the same advice to the brethren now.

In the way of building, we have also done something.

Valley City has nearly completed a beautiful brick church that will cost from \$12,000 to \$15,000. Brother Anderson had planned for the dedication last Sunday, but the contractor could not turn it over. This will be one of the first notable events after conference.

Brother James Anderson, the pastor, deserves special mention in connection with the great revival at Valley City and building this splendid

church all in one year. His official Board showed their appreciation by advancing his salary two hundred dollars.

Brother Boothby spurred his people up to the church building "pitch" early in the year and they will dedicate a fine four thousand dollar church early in November.

Brother Harron precipitated so much building enterprise on the Sheldon-Enderlin charge that Sheldon purchased the finest parsonage in the conference and Enderlin is building a five thousand dollar church. The two charges will be separated next year.

The new church at Ashley was finished early in the year and the pastor, Brother Gossman, assisted by Dr. Robertson, dedicated it free from debt before our first visit.

The church at Napoleon was finished and dedicated by the presiding elder in July. Brother Macnamara took charge of this seemingly hopeless enterprise and carried it through to success.

A new parsonage is being built at Taylor and will be occupied by Pastor McLeod soon after conference. A parsonage is also under construction at Underwood and will be completed soon.

The church at McKenzie has been finished

with steel ceiling and nicely painted outside and was dedicated on Oct. 1st, free of debt.

Dr. Robertson dedicated the Washburn church free from debt soon after last conference. Brother Peterson, the pastor, is deserving of special mention in connection with this charge and also in connection with Underwood which he rescued during the last three months, besides serving Douglas Creek

Brother Ogden has done much of this work with his own hands.

Steps have been taken toward building at Bismarck, Jamestown and Casselton, but nothing definite enough to make part of this report. We hope to see three of the best churches in the conference in these three important centers before another year.

Nearly every charge will report some improvements to grounds and property or furnishings. The beautiful church in which this report is being read has been redecorated at an expense of three or four hundred dollars. Several hundred dollars have been expended on improvements on the church at Berlin, making it the finest church in LaMoure county in some respects. The parsonage was repapered and furnished at Elliott and \$250 spent on other improvements. Broadway, Fargo, finished the basement and

rolling partitions at about five hundred dollars expense. Oakes put in a new furnace, Wahpeton repapered and varnished the interior of the church. Washburn repapered the parsonage, and Wyndmere painted and papered the church and Grand Rapids made all things new in the interior of the church and Fairmount recarpeted the church. These improvements, together with lesser ones not named, will run up into several thousand dollars.

This has also been a year of debt paying. About the only debt remaining worth mentioning is the burdensome one at Linton. The faint streaks of the morning dawn begin to appear, however, and if we get the "right man" at Linton this year everything will be well.

Jamestown paid the balance of three hundred dollars on the new pews and some local debts from last year. Underwood paid everything and had money over. The balance of the indebtedness at Mandan has been provided for. There is still \$2000 debt on Broadway church largely provided for, several hundred at Fairmont on parsonage, \$200 at Forman and about \$500 at Lisbon all subscribed. There is a small parsonage debt of \$100 at Milnor that can be easily raised and the old church extension debt at Ludden which is always with us. When these

are cleared off I think it makes a "clean slate" for Fargo district (till we make some more). Everything is fully insured and we hold a disciplinary deed to everything but the little country church at Burge.

So far as I have full reports from the pastors the benevolences show a marked increase over last year. The pastors have been faithful and have presented every cause and will, in most cases, report the benevolences raised in full and some of them more than full.

The amount raised for missions last year on this district was \$1741.00. I think it will go twenty per cent beyond that this year if some of the charges that I have not heard from do not fall far below my expectations.

I hardly know whether it is my duty to report Red River Valley University or not. The discipline requires me to make report of educational institutions on my district, and, strictly speaking, I have none to report.

However, it might be well for me to say that the majority of the trustees thought it wise to move from Wahpeton and affiliate with the State University. This was done and our property at Wahpeton was sold to the State School of Science for \$20,000. This is enough to cover all of our indebtedness, with a small balance.

We gave the city of Wahpeton fifty acres of land in lieu of cash advanced on subscription in years gone by, and parted with seemingly good feeling on the part of everybody concerned.

The school did good work during its fourteen years of life, as is evidenced by the graduates, some of whom are prominent in this and other conferences. We failed, however, to attract the Methodist student body of the state to any great extent, and also failed to get the financial backing necessary to compete with great State institutions along side of us.

Whether it was wise to move and affiliate, I will not discuss in this report. I will say, however, that Methodism in North Dakota is strong enough and rich enough to do anything that ought to be done.

Dr. Robertson, in whom we all have confidence, will present his plans to you in his report, and will ask for your hearty support, which I trust you will give to him.

The appointments made last year by Bishop Joyce remain the same today with the exception of Brother Roadhouse who decided to transfer to Canada from Wahpeton and Brother Torbett who was transferred from Oklahoma and appointed to Elliott. The climate proved a little too vigorous for our Southern brother and after

a few weeks he left us. The places left to be supplied were all speedily filled and we have had a full force nearly all the year with the exceptions of the new work and that the brethren have looked after as best they could in connection with their regular appointments.

I desire in this connection to thank the brethren who have labored with me, for their uniform kindness and also extend to the preacher's wives who have so kindly entertained me in the parsonages and furnished me with a kindly welcome whenever I came, my sincerest gratitude. Without the fellowship of the preachers and the comforts of their homes this year, I am afraid I would have been tempted to think the presiding eldership a mistake.

I also want to say, while saying appreciative things, that the success of this year has been made possible by the management and skill of my predecessors, of whom Brother Burns was the immediate one, and he so wisely planned the district last year that it does not have to be changed much this year and probably will not be very materially. Whether Brother Burns will look with favor upon his past work remains for this conference to disclose.

The preachers have had substantial increase in salaries of from \$50 to \$200 on most of the

charges. We will have fourteen charges this year that will pay one thousand dollars or over, besides parsonage, while the balance average fairly well with similar places on other districts.

The crops are good throughout the entire district and as we face a new year "every prospect pleases."

We rejoice to have had some share in these victories and we look hopefully to the future for still greater success in this work for the Master.

SECOND ANNUAL REPORT OF FARGO DISTRICT. NORTH DAKOTA CONFERENCE

S. A. DANFORD, Presiding Elder.

Dear Fathers and Brothers:

At the close of my second year as presiding elder, I am pleased to record an abiding faith in the God of our Fathers, Whose abounding grace and helpfulness hath enabled me to perform all of the duties committed to my care with gladness of heart and physical health. I have not during the year, lost a single service on account of ill health, have held all the quarterly conferences in person with but four exceptions, have preached on an average of once a day and helped in revival and dedication services wherever needed, delivering over three hundred public addresses.

As a district we are the overseers of a goodly heritage, of farm and ranch and church and school, towns and cities and railroads and great rivers. The western half is still in the "homestead" stage without railroads or organized counties. Some of this country is largely deserted in the winter, but with the advent of

roads and schools, in a year or two, this new, rich country will "blossom as the rose."

The eastern portion of the district is phenomenally prosperous and the reports will show great progress along lines of church effort.

Revivals have been held on nearly every charge on the district. Recent reports that the brethren have sent in will show about seven hundred converts for the year. These revivals are the results of special efforts in which many of the pastors were assisted by Evangelists Isaac, Scott, Glascock, and Mahood.

In the membership we have received three hundred new probationers and five hundred new members in full connection, making a total of over eight hundred.

A good old fashioned camp meeting was held at Fargo in June, which resulted in great good to preachers and churches.

The brethren will report about three thousand dollars for missions, being over a thousand dollars more than last year.

Other benevolences will show a like increase. In material things this has been a good year too. The completion and opening of this beautiful temple, in which you are now sitting, in the early part of the year, stands as a lasting monument

to the courage, faith and generosity of the noble people of Valley City.

The pastor, Rev. James Anderson, deserves great credit for his untiring energy and ever hopeful spirit, in the consummation of this great task.

This temple was given to God in a great religious awakening last year, held under the leadership of Dr. Mahood, when nearly two hundred souls were converted.

Enderlin also finished and dedicated this summer, a ten thousand dollar church, built of cement blocks, that will rival any church in the conference for beauty and arrangement for service.

Brother Harron is deserving of special mention in connection with this enterprise, as is also his excellent board of trustees, who so grandly stood by him through all. Steele finished and dedicated early in the year a four thousand dollar church, Brother Boothby, pastor.

Tower City, Phoenix-like, has risen from her ashes greater than ever. A new five thousand dollar church stands free from debt where the old one burned last spring. Many predicted failure, but Brother Beisel has no such word in his extensive vocabulary.

Verona, a new appointment on the LaMoure

charge, built and dedicated free from debt, a three thousand dollar church. Brother Lewis, pastor.

We have also churches in the course of construction at Hurdfield, Turtle Lake, Forbes, and Driscoll, with a half dozen more provided for as soon as labor can be had.

The excavating and stone work has been done on the new Bismarck church. This, when completed, will be the finest church in the conference — as it should be — in our state capitol. Brother Magin is doing heroic work here for Methodism and for the state.

The brethren at Jamestown under the leadership of Pastor Greene have raised money for a new church costing probably twenty thousand dollars, to be commenced early next spring.

Speaking of parsonages — we have builded not a few: Ashley, Berlin, Ellendale, Taylor, Linton, Oakes, Turtle Lake, Underwood, Wahpeton, and Goodrich have new parsonages costing from twelve hundred to three thousand dollars each. Extensive improvement, costing from a few dollars to several thousand, has been made on nearly every church and parsonage on the district. In fact, all our property glistens with new paint, shingles, floors, etc., showing progress in material things amounting to about eight

thousand dollars on the district, for the year, for new buildings, grounds, improvements and furniture and musical instruments and increase in value of real estate.

The pastors with but two exceptions remain as Bishop Warren appointed them last year. I have employed student pastors on the frontier this summer to good advantage and have held the country for Jesus thru Methodism. Every one who has been on the field says, "we are here" a year too soon, but tho the labor has been arduous and had to be provided for from private funds or not at all, we feel that the ground has been preempted and that when the homesteader brings his family next spring from Iowa at the end of the six months required by the government, the church has been there ahead of them and they will not be left desolate, as has happened so often within my knowledge in the early settlement of the eastern part of the state. What we need now is missionary money and preachers for the frontier. I am free to confess that the money comes more easily than preachers for these fields. Where is the man who will say, "Here am I, send me?" We have one circuit out there of five preaching places that requires a drive of over a hundred miles to make the rounds once. I am looking for a pastor for

them. They are scattered homesteaders, with very little money and living in board shanties and sod shacks. They will be rich farmers in less than ten years. At present there is not a schoolhouse in the county, nor a railroad.

All the pastors have labored heroically this year. The official boards have been true and have helped us by raising salaries and making improvements. We now have twenty-one charges on the district that will pay a thousand dollars and house, or more, and in the older part of the district there are only two charges without a parsonage and they rent and pay for a house themselves.

No serious sickness has come into any of our parsonages and no serious interruption of work from the elements. Our part of the state has had a good crop and the future is temporally and spiritually bright.

I have enjoyed being presiding elder this year and will take this opportunity to thank the brethren with whom I have labored for their uniform kindness and consideration that has made my work so pleasant, and will also say that the achievements of the year are the results of pastoral labor and consecration brought to the best by our system, rather than the labor of any one alone.

THIRD ANNUAL REPORT OF FARGO DISTRICT, NORTH DAKOTA CONFERENCE

S. A. DANFORD, Presiding Elder

In presenting my third annual report I am filled with profound gratitude to God for His goodness and loving kindness that has followed me during the whole course of this conference year. I am also thankful to my brethren in the ministry who have greatly endeared themselves to me by their kindly and sympathetic bearing, rendering that loyal support and assistance which was necessary to achieve whatever of success the year's work may show.

In the parsonage, with the preachers and their families, it has been my happy lot to learn to appreciate more highly the Methodist preacher and the preacher's wife, being more deeply impressed than ever of the wonderful influence of these head centers of Christian home life in a community.

Death entered two of these homes during the year. Fred James, son of our pastor at Mandan, while bathing last July, was called to the spirit world. Fred had just graduated from the High

School and was standing upon the threshold of a useful and active Christian life.

Sister Clough, the wife of our pastor at Wheatland, after several weeks of suffering, quietly and peacefully slipped away to take up her residence in the "Better Land." With these two exceptions we have had health and vigor for the services required.

The preachers of the District have been faithful in their service for the Master and many substantial evidences of their work will be seen when the minutes are printed.

The Revival work on the human side has been persistently and carefully fostered, and the Holy Spirit has honored the work by many conversions. I do not know the number of converts. Several pastors did not keep any "count." A mere count is no true estimate of a revival anyhow. The number converted is only a part of the work accomplished by a true revival. In several cases the conversions of one or two of the leading members of the church has held the wavering line from falling back and means as much as a hundred converts would in some other places. Judging from reports of pastors, there has been over a thousand converts this year on the district. The pastors, have, in many cases, been their own evangelists. Others have profit-

ably employed accredited evangelists from other conferences. Brother McPeek of Wyndmere and Brother Loach of Fairmount employed Rev. R. H. Craig, Conference Evangelist of Northern Minnesota Conference. Brother Danford of Broadway and Brother Farrand of Lidgerwood employed Rev. J. L. Glascock, Conference Evangelist of the Cincinnati Conference. Brother Greene of Jamestown employed Dr. Carradine of St. Louis. Brother Anderson of Valley City employed Evangelist Miller of Chicago, while Brothers Magin, Boothby, Wiley and Gress employed Dr. LaGrange of the Presbyterian church, (Duluth Presbytery) and Brother Lewis of LaMoure employed Evangelist I. M. Hargett of the N. W. Iowa Conference. These evangelists did faithful work and have been invited to come again by the churches served.

We have been careful to keep out wild fire and fanaticism of any sort and have placed my veto upon several evangelists who have asked to come to us. I am as much afraid of *dead*, cold formality and unitarianism as I am of fanaticism, but we need not have either.

The most notable revival of the year was at Fairmount, where probably two hundred sought the Lord. Following close upon this was Wyndmere, Jamestown, Oakes, Ellendale, Berlin and

Dickey, Dickinson, Verona, Valley City, Minnie Lake, Lidgerwood, Preston and the Elliott circuit. All the charges on the district report revivals, with the exception of three or four, in every case with from two converts to upwards of two hundred, and I have held few quarterly meetings where someone was not converted.

We held a district meeting at Oakes in May, which was attended by twenty-nine of our pastors. It was a blessed season of refreshing and the pastors went home with fresh vigor for their work.

The North Dakota Methodist Camp Meeting was held at Jamestown in June. About a thousand people were in attendance, representing nine states and one hundred and ten towns. Local pastors were assisted by Conference Evangelist Craig of Northern Minnesota and Glascock of Ohio. We organized a Methodist Camp Meeting association with a Board of Trustees, of which the Presiding Elder is Chairman and C. A. Macnamara is secretary. The city donated a beautiful park of twenty acres for our use for the next twenty years.

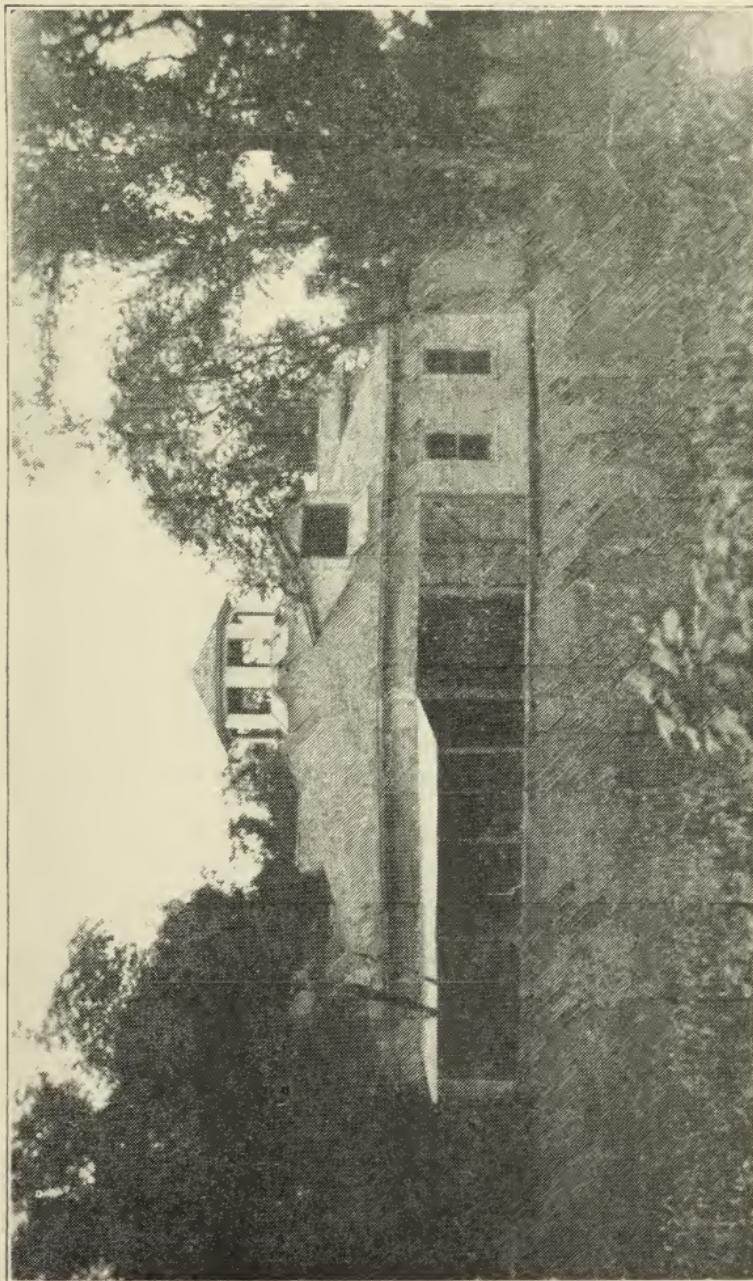
The aim is to furnish a central summer meeting place for our people. A thousand dollars was quickly subscribed on a Friday afternoon for the furtherance of the project. A perma-

inent tabernacle of wood has been built and the future of that feature of our work has taken form and looks bright. Everything is paid for and there is some money in the treasury. In connection with the camp meeting this year we held the District League Convention with District President C. D. Lewis in charge. Nearly every League was represented and the good accomplished has been felt in every church on the district. The League seems to be a growing force spiritually and nearly all the chapters have taken advance ground this year.

The benevolences have been well cared for. The missionary society congratulated Fargo District last year by letter on an increase of over two thousand dollars for missions in two years. This year we hope to have an increase of *more* than that amount in *one* year.

The other causes will show like advance, in some cases doubling the apportionment. I have urged the benevolences on every charge personally, and sought to arouse a loyalty to our system in all of its branches.

The collection for Wesley College will be ahead of last year. The local prejudice caused by the removal of the college from our district to Grand Forks is disappearing and we can hope



TABERNACLE JAMESTOWN CAMP GROUND.

terprises this year with as many more in prospect as soon as towns and settlements take more definite form. The completion of several of these churches came so near to conference as to make it impossible to dedicate them till after conference.

Besides these new churches, they have put a basement under the entire church and enlarged the auditorium at Dickinson, at a cost of nearly three thousand dollars, giving us one of the best churches in the city. At Ashley they spent a thousand dollars on improvements and now have a splendid, up-to-date church in that thriving little city. Casselton has \$9,022 subscribed for their new church and the best corner in Casselton bought and paid for. They will probably begin active operations soon after conference and complete the stone work before winter. They also spent \$160 on improvements to the property. Cogswell finished and paid for their parsonage. Dawson put a new wall under the parsonage and painted it inside and out. Edgeley spent \$600 on improvements to church property and placed a new cement walk around the entire ground. Enderlin finished the basement of their new church and put walks around the grounds and paid a thousand dollars on indebtedness. Broadway (Fargo) paid some old debts and has

brought up the best financial report in the history of the church. At Plaza we have two good corner lots, and at shell Creek in the same circuit we have an acre of ground and a good subscription for a church. At New England and Black Butte, Stillwater and Hettinger we have organizations. At Jamestown they have three thousand dollars collected on the subscription for a new church, and plans have been accepted by the trustees. At Lidgerwood they have spent \$600 on improvements and bought a new bell and a new organ. The Linton church was dedicated in July. The church extension society came to our rescue and we raised about eight hundred dollars on the ground, thus solving the problem there so far as the church debt was concerned. Lisbon called the "long roll" at the last quarterly conference and for the first time in the history of the church it is free from debt. Napoleon paid the balance of \$400 on their indebtedness. A new roof has been placed upon the Spiritwood church and new plastering on the inside. The parsonage has been finished and painted on the inside and out at Taylor. An addition to the parsonage has been built and the house finished throughout at Underwood. Valley City built an addition to the parsonage and paid \$2,050 on their indebtedness. Wahpeton

improved church and parsonage with new paint and paper and bought a new pipe organ.

The church enterprise at Bismarck is of state wide interest because of its being at our state capital, and the church being named for Bishop McCabe. The District meeting at Oakes in May voted unanimously to adopt the enterprise and invites the pastor to represent it in their pulpits. This he did with a cordial reception wherever he went, and a hearty response in money. The Church Extension Society could not, under their rules, aid us to the amount asked last conference. I have obliged myself to raise a thousand dollars of the amount, and expect to do it so easily as to allow me to do as much more before dedication. I will ask for time for the pastor to tell you about this enterprise before Conference closes. The old church has been moved off and is being used as an auditorium while work is progressing on the basement up to the first floor. Our aim is to build the finest church in the state at our State Capitol,— and this our Bismarck brethren are unable to do themselves, hence our call to the outside.

The “new field” is a problem still difficult of solution. I have been here an even quarter of a century and find each succeeding wave of settlement just as difficult to settle down into church

and community life as the one that came before. I recently spent fourteen days in a buggy, visiting all the new settlements in our extreme southwest. Many of the homesteaders are school teachers, widows and clerks who will prove up in fourteen months and go back to the towns. There are no school houses or organized towns yet with the exception of Mott, where we are building a nice, new church. There are great stretches of country settled with Russians who are either Lutheran or Catholic. A great deal of Morton and Mercer counties are filled with Russian settlements, where we thus far have failed to do anything. We have not touched the Indian problem either. The W. H. M. Society has promised me some aid for this latter work next year.

I am going to ask the Bishop to appoint some good man to the Missouri River circuit to pastor the new settlers till railroads and settlements take form and until we see who buys the land from the commuters and whether it will produce grain crops or not. Outside of the Catholic church and Lutheran, we have done all the permanent work that has been done out there. But let us do more, even at the expense of toil where we can see no results and money where we can see no returns.

I would like to mention all the charges and pastors by name, but that will be too tedious. I have reported each charge as I have visited them during the year to the Northwestern Christian Advocate, by request. I will say again, however, that every man has stood by his post and worked heroically under the Master. Very few changes will be necessary this year. I had some difficulty in supplying four places, but succeeded in getting a local preacher from Ohio, Brother Anthony, to take one of the places, and Brother Hewes from New York for another, Brother Habgood of Canada for another — and Brother Strevey of Illinois for another. Brother Anthony has had a good year and will ask the Conference for admission on trial. The other brothers mentioned will continue to supply. The other appointments remain as Bishop McCabe made them last conference, with one exception, and each preacher will report his stewardship to this Conference.

The pastors have looked well after the care of church property and all our real estate has advanced in value this year because of this care. Many parsonages are now furnished with heavy furniture and stoves and the grounds are beginning to look like homes "back east."

There has been some advance in the number

of church papers taken. I have urged it in the quarterly conference and the preachers have done what they could to increase subscription lists. Church finances are being systematized and most of the charges are now working the weekly envelope system, resulting in easier collections as well as more money.

In conclusion. — As I look back in review over the year I am sorry we have not done more, but with my brethren I thank God for the opportunity for work and will let the school of experience in which we have been schooled another year make us more efficient for the coming year, and will face the future with a "morning face." The great Head of the Church has sustained me in body, mind and spirit through a winter of unprecedented severity and blizzards on the plains and through several railroad wrecks where we have faced death face to face. My faith in God and my call to this ministry has never wavered through it all, and today, after a year of the most incessant toil of my life, I stand before the Conference in perfect health and with perfect trust in God and offer myself for another year's service for my Lord.

FOURTH ANNUAL REPORT OF FARGO DISTRICT, NORTH DAKOTA CONFERENCE

S. A. DANFORD, Superintendent

Dear Bishop and Brethren:—

The church of God embraces within its scope the greatest exigencies of human need and duty. It is fitting then, that at least an annual survey be taken of the work with its manifest results, that experience with her lessons may serve as a stimulus and guide for the future.

In the gathering of these facts and figures, however, we shall not take you on an itinerary around the District, giving in detail an account of each charge, but will refer only to the more important phases of the work, remembering, of course, that sometimes the most faithful and self-denying work is done in fields that yield very meager returns of the kind that figure largely in conference reports, and that most earnest, Christ-like work is done cheerfully and uncomplainingly by brethren who seem shut up to doubtful and almost hopeless fields of labor, and where simply to keep the *wavering line from falling back is a great achievement.*

It is sometimes *inspiring* to see the *consecration*

of some of these frontier pastors and wives. They are real heroes — as much so as if among “Greenland’s Icy Mountains” or “India’s Coral Strands.” They may not “grade” high in appointments, but they are certainly laying up treasure where “moth and rust will not corrupt.”

Salaries.

Salaries are still small in comparison with other things, but some advance has been made this year. The statistics last year showed that the preachers of Fargo District were getting ten thousand nine hundred dollars more than three years before, and this year will hold its own with others in that respect. Nothing solves the problem of ministerial support like a perpetual revival of religion. The charge that has spent the most for revivals the last two years has doubled the salary in that time, besides paying some old debts. I might say the same thing for other lines of church work, but it is particularly easy to get the salaries raised if we do the work.

Revivals.

Revival meetings have been held in nearly all of the churches. The brethren helped each other, some conference evangelists have been called in and the District Superintendent helped in quite a number of meetings. We used tents

for some of our summer meetings to good advantage. Conference Evangelist R. H. Craig of the Northern Minnesota conference and J. L. Glascock of Cincinnati conference helped in these. Some charges have been completely transformed by a revival. The conversion of one person has started the church on a new and better way — while in some communities the whole town has been stirred and “strangely warmed.” I do not know how many have been converted, a mere count is no test anyway. If I were to guess I would say that over a thousand have stood and testified to conversion or reclamation this year, while a goodly number in most of the churches have professed the blessing of Entire Satisfaction. In fact, we have emphasized, as a district, the salvation of souls. One noticeable feature of our revivals this year was the large number of *men* who have been saved, and the healthy tone of all the meetings, commanding the respect of the most fastidious.

Fanaticism and wild fire have been guarded against and no one has been allowed to hold meetings in any church on the District without my consent.

Camp Meeting.

The camp meeting at Jamestown this year proved a blessing to all who attended. Bishop Bristol was with us on Saturday and over the last Sunday and proved a great blessing and inspiration to preachers and people. Evangelists Craig and Hargett were the workers and were assisted by pastors from different parts of the District.

District Meeting.

We held a District Meeting during the camp meeting. It was attended by about thirty pastors and several local preachers. The session was enthusiastic and profitable and all look forward to a similar gathering next year at some time and place to be yet named.

Benevolences.

Nearly all the apportionments for benevolences will be met, I think, and so far as I can judge from my last round, the total benevolences will exceed last year. The western half of the district was stricken by a severe drouth this year, but I do not anticipate any failure from that source.

Our increase last year was so phenomenal that it would not be surprising if we did not measure

up in the same ratio this year, yet I think the statistics will show the same percentage of increase.

Material Improvements.

We have built new parsonages this year at First Church, Fargo, Broadway, (Fargo), Ashley, Dickinson, Lisbon, Mandan and Wyndmere.

We have dedicated this year, or have ready to dedicate now, churches at Omeo, Guelph, Mott, Allen, Fairview, Douglas Creek, Denhoff, Mc-Clusky, Hettinger and Turtle Lake.

We have churches under construction at Bismarck, Center, Driscoll, Oakes and Preston, and a temporary structure at Bowman. The churches at Dickinson, Cogswell and Forman have been rebuilt and practically are new churches; making eighteen new church enterprises and seven new parsonages this year on the District. If you will add to this the fourteen new churches and nine new parsonages mentioned in my report last year and the two years before, making thirty-two new churches and sixteen new parsonages, or a total of forty-eight new buildings, or an average of one a month on the district in four years, it will give you some idea of how we have been growing in material

things. In many of these enterprises the starting point has been a revival.

A matter worthy of note is the fact that we dedicated the first church building of any kind in Adams County at Hettinger, and the first English speaking church of any kind in Hettinger County at Mott, this summer, and not being able to build a church at Bowman out of lumber we built one of cloth and I had the joy of seeing souls converted in it before I left Bowman. It is also the first church building of any kind in Bowman County.

Improvements and Debt Paying.

Extensive improvements and repairs have been made on churches or parsonages at Casselton, Enderlin, Fairmount, Jamestown, Lidgerwood, Milnor, Sheldon, Underwood, Valley City, Washburn and Wyndmere.

Debts have been paid or greatly reduced at Ashley, Berlin, Ellendale, Enderlin, Fairmount, Guelph, Oakes, Tower City, Turtle Lake, Underwood, Valley City, Verona, Wahpeton, Mc-Cluskey, Goodrich and Denhoff.

Our church property is nearly all free from debt now and I think I can safely report that there will be no deficiency in pastors' salaries this year. This "clearing of the deck for ac-

tion" ought to result in the greatest revival in our history early in the coming year.

New Work.

We have organized new work wherever we could find a central point from which to work. I have held the centers — we can take the country later, but it is useless to organize country points and not get the towns. "West of the River" we have preaching at Belfield and Fryburg, Dickinson, Mandan, Mott, Center, Taylor and Gladstone, Hettinger, Bowman and Griffin and at Stillwater with such outlying points as the pastors can reach from there. I could use more men out here if we had places for them to live. Some of these preachers and their families have lived in tents this summer, and Brother McKinney spent the winter with a sick wife and one child in a one-room board and tar paper shanty. It would have been difficult to man this field at all if it had not been for the inducement of a free homestead, in many cases — but "God works in mysterious ways His wonders to perform."

Increase in Membership.

Increase in membership may not show up very big in the statistics. We have given nearly as many letters as we have received this year, but

the increase from probation ought to show a big gain.

There has been some pruning of old records, too, which will effect the totals. However, the work has been done and the members have been received or the outgo would be serious. North Dakota Methodism has always been a moving procession. I found a church one time out in Idaho almost wholly made up of people from North Dakota.

Epworth League.

The Epworth League of Fargo District was never more vigorous. Brother Lewis as District President has done a splendid work. An enthusiastic District meeting was held in Ellendale in July. The attendance was large, papers read and addresses made were of high order and did much good. The Leagues are spiritual and helpful in most places and the pastors are more hopeful along this line than ever before. At this meeting twenty young men and women stood up in a row at the altar and pledged their lives and their talents to the ministry or deaconess work. It was one of the most inspiring scenes of the year. Some of them have already gone to school to prepare and others will go during the year.

Women's Societies.

I want to record my deep appreciation of the importance and magnitude of the work performed by the various societies of the elect sisters of the church.

The life, the spirit, the aggressive strength of the church is largely dependent upon the prudence, wisdom, patient faithfulness and prayerful devotion of these consecrated, earnest women. Their varied departments of work should enlist the heartiest support of all our people. Many churches now doing good work would have been closed had it not been for some devoted Ladies' Aid Society. Many a preacher would have done his work in the biting cold without a fur coat or his family would have been insufficiently clothed if it had not been for a consecrated sisterhood in the form of a W. H. M. S. What these home societies have been to the home field the W. F. M. S. has been to the foreign field and the great awakening so manifest throughout the church is due in a large measure to the energy and zeal of these godly women.

Temperance Work.

Early in the year I found that many drug stores were simply blind pigs. I looked up the record of sales, etc., and began a campaign of

publicity and education in the matter which has resulted in forty-four drug stores within the bounds of Fargo District losing their permits to sell whiskey for any purpose. As is usual in such crusades, the Methodist pastors have led the procession and have at the expense of comfort and salary done the work that the officers ought to do. Rev. J. W. Ogden of Wheatland has shown such ability in this direction that the State Enforcement League are asking him to be their General Secretary for next year, and at the proper time I will move that we request the Bishop to so appoint him. We have the best Prohibitory law in the United States, but it would be a dead letter in many places if it were not for the Enforcement League. What we need is not more law, but more enforcement.

The Unchurched Masses.

Finally:— The unchurched masses are a multitude. We have whole districts and townships untouched by the Gospel. We have thousands in our small cities who never hear the Gospel. There are probably four thousand people in Jamestown who never hear a sermon. We must enlarge our borders. Our members are dying for lack of work, and sinners are dying for lack of help. Jesus went out after the unsaved, so

did the diciples, so did John Wesley, so must we. The Gospel is the key to the situation.

Death entered the home of Brother and Sister Anderson and took their beautiful daughter and transplanted her to Heaven. Brother and Sister Loach were also called upon to give their fondest treasure, their beautiful little boy, back to God.

I would not close without grateful recognition to God's goodness to me, personally. I have been soothed and sustained with an unfaltering trust in Jesus. I have made over three hundred public addresses and have traveled again one of the largest districts in Methodism for an entire year without a day's sickness or a serious accident. One of the biggest tasks I have had has been finding proper men for difficult fields. Almost anybody can fill an easy place with a good salary, but it takes prophets for hard problems. The right man will solve any of them. Such men can never be put to rout — but the hireling fleeth — because he is an hireling. I also desire to thank the brethren and their wives for the kind hospitality of their homes and their spirit of helpfulness at all times.

I am glad today that I am a Methodist preacher and ask for nothing better than a chance to work another year.

FIFTH ANNUAL REPORT OF FARGO DISTRICT, NORTH DAKOTA CONFERENCE.

S. A. DANFORD, Supt.

Dear Fathers and Brethren:—

In presenting my fifth annual report it is with a sense of gratitude to God and a feeling of my own littleness that I come before you. I realize more than ever before the magnitude of our task and the inadequacy of human effort alone.

I also believe in the divine call to the "people called Methodist" more than ever before in my life. John Wesley declared that God had raised up the Methodist church to evangelize the continent, and "spread Scriptural holiness over all lands." The Methodist church unfurled her banners with "Holiness to the Lord" for her motto, and her colors have never been lowered. Her bishops underwrite every quadrennium for Scriptural Holiness as voiced by John Wesley. Holiness is the great depositum of Methodism. It is the Corliss engine of her power, and vital to her existance. Should she desert her mission and compromise her doctrines, "Ichabod" would be written on her walls.

The secret of her phenomenal achievements

has been her Pentecostal Evangelism. She has been a moulding power among other churches. We have always emphasized justification by faith, regeneration by the Holy Spirit, entire sanctification through the "Blood" the Trinity of the Godhead, the Deity of Jesus Christ and the personality of the Holy Ghost.

Methodism has always stood for a holy ministry, too. No preacher has ever been admitted to an annual conference until he answers the following questions in the affirmative:—

- (1) Have you saving faith in Jesus Christ?
- (2) Are you going on to perfection?
- (3) Do you expect to be made perfect in love in this life?
- (4) Are you earnestly striving after it?

We demand, first, that our ministry shall be soundly converted, and second, that they shall be seeking for holiness. "That holiness without which no man shall see the Lord." A perfect head is not demanded, but

"A heart in every thought renewed,
And full of love divine,
Perfect and right, and pure and good,
A copy, Lord, of Thine."

Our great need, brethren, is purity. Holiness is a condition, not an end of growth. John Wesley says, "the reason we are not more suc-

cessful as ministers is because we are not more holy and more knowing." The great need of the church is not a better system of doctrine or polity, but a new baptism of spiritual power. Realizing this, I have pushed revivals everywhere.

Revivals.

During the year we have held revival meetings at Berlin, Hurdsfield, Casselton, Cogswell, Dawson, Edgeley, Ellendale, Elliot, Enderlin, Fairmount, Cleveland, Goodrich, Denhoff, McClusky, Hettinger, Leonard, Lidgerwood, Linton, Lisbon, Milnor, Napoleon, Oakes, Sheldon, Tyson, Allen, Tower City, Turtle Lake, Verona, Wahpeton, Washburn, Wheatland, Absaraka Gill and Wyndmere. I attended nearly all of these meetings for a few days each in order to keep in touch with the evangelistic life of the district, and check any tendency to extravagance so prevalent in great religious movements. These meetings have been characterized by a sane, sweet spirit and no harmful re-actions have come under my notice. As nearly as I can judge by reports given me by pastors and evangelists, *about twelve hundred people have professed conversion*, sanctification or reclamation in the meetings held this year. Many pastors held their

own meetings, while others were assisted by Evangelists Glascock, Carradine, Bennett, Johnson, Craig, Bud Robinson and Ruth. Besides the regular revival meetings we held tent meetings during the summer at Grand Rapids, Dawson, Elliot, Fairmount, Lidgerwood, Linton, Cleveland, Turtle Lake, Verona and Washburn, and the great central camp meeting for the district at Jamestown. These meetings were well attended and resulted in great good to these communities and in nearly every case they have asked for the same thing again next summer. The camp meeting at Jamestown has grown in power till it is one of the great camps of Methodism. We had Bud Robinson and Brother Craig this year as evangelists, and they probed the sin disease to the bottom and brought many to realize their need of Jesus as Savior and Sanctifier. It was reported that two hundred or more were saved, sanctified or reclaimed at the meetings. Sixty people were saved at the last service, which was a scene never to be forgotten by those who were there. This camp meeting has been the rallying ground for old time religion on this district and has been one of the strongest factors in spreading "Scriptural Holiness." It is managed by a "Camp Meeting Board" composed of Methodists and under a

charter from the state. No fads or side tracks have been allowed and some of our best and wealthiest people look forward to this annual feast of tabernacles with great delight.

But, you ask, how have all these revivals affected your membership?

Membership.

I answer: In many places *we would have no members and our churches would be closed if we had not had revivals.* The outgo here is tremendous. We preach to a moving procession in North Dakota. I have been here twenty-seven years, and all of that time but six years has been spent within the bounds of Fargo District, and yet in some of the towns where I have been pastor I scarcely know the people, so constantly do they change. This will stop sometime and our population will become stable, but just now we must face the situation and stem the tide.

This year the brethren at the Fourth Quarterly Conferences have reported to me that they have taken the following number of members into the church this year, viz.: Verona 12, LaMoure 12, Edgeley 15, Wyndmere 14, Milnor 32, Oakes 20, Ludden 4, Ellendale 14, Center 10, Steele 3, Dickinson 31, Turtle Lake 11, Hurdsfield 6,

Dawson 17, Goodrich 10, Sheldon 8, Enderlin 12, Hettinger 20, Mott 30, McKenzie 30, Cleveland 45, Fairmount 12, Fargo First 35, Wheatland 90, Casselton 20, Valley City 77, Jamestown 47, Lisbon 40, Cogswell 17, Elliot 7, Wilton 24, Unkenholtz 25, Moffitt 14, Tyson 5, Lidgerwood 14, and quite a number from some places that I have no recent data from, making approximately seven hundred or more members received into the church this year.

Now, while this is a goodly number to take in, it does not, by any means, indicate our net membership. The scheme of making membership the basis of apportionments has set the "pruning" knife going on the membership records, and many charges reporting the biggest list of new members this year will report a net loss in membership. For instance: Wheatland charge has received ninety-three new members and they told me that there were at least thirty names on the record that have been reported year after year and they are not in the country and no one knows where they are. I advised fixing the record in every such case.

Fargo First church took in thirty-five new members, but will report eighteen less members than last year, owing to removals and pruning of records. Jamestown took in forty-seven, but

will report a loss of one hundred. Casselton took in twenty members and gave twenty letters leaving the membership the same. Ellendale, LaMoure, Wahpeton, Tower City, Bismarck, and other places suffer loss by "pruning." At Taylor and Gladstone I found twenty-five names on the records that no one there knows anything about. We marked them off — "gone without letter." And so on through the entire district I have tried to get the membership roll in shape so we can find our members. Since I have been in office we have taken in about three thousand members. The letters taken in, have just about kept us even and the increase has come from our revivals. Brethren, it is to have revivals or shut up the church or hook up with the world in many cases. I have demonstrated to my own satisfaction that revivals are the only hope of the Methodist church, and without it we lose our excuse for existence. Other churches can beat us along social lines and can talk "union" to worldly people, but *we can't*. It is along spiritual lines or nothing with us.

Buildings.

In the five years that I have been on the district we have built fifty-three new buildings, thirty churches and twenty-three parsonages.

For the past four years we have averaged a new building a month. Forty-one of these buildings are where we had none before. We have also remodelled fourteen churches, making them practically new structures — increasing the value of the property over two hundred thousand dollars by new buildings and improvements. We dedicated the beautiful new church at Bismarck this year, free from debt. This structure will cost complete about \$30,000 and is a great credit to the Methodism of the State, and a monument to the untiring zeal of Brother Magin, the pastor of the church.

The new church at Oakes is also a fine addition to our list of new buildings, and will probably rank next to Bismarck. It was dedicated this year, thus crowning Brother Opie's two years labor there with splendid victory.

We also dedicated the churches at Allen, Preston, Turtle Lake and Absaraka since last Conference, thus rounding up these enterprises so well begun by Brothers Book, Danford, Rockwell and Anthony. We have churches finished but not dedicated yet at Emmett, Omeo, Driscoll, Minnie Lake, Tyson and Fairview, and churches under construction that will be finished soon the coming year at Center, Twin Lake, Moffit and Unkenholtz. We have also a

new parsonage at Minnie Lake and one under way at McKenzie. We have organized new societies at Fort Rice, Unkenholtz, Oakdale, Manning, Barnes, Moffit, Beach, Cleveland, Wilton, Hoosier and Brofy, and could organize in as many more places if we had men for the fields. In this latter work Brother Macnamara, our S. S. Missionary, has been of great value. We ought to have created this office twenty years ago. Other churches have had it, but we are just finding out what a great office it is. A man on the field with salary and expenses all paid from Chicago and not dependent upon collections from poor homesteaders or worldly settlers for living and expenses can do more than a Presiding Elder whose living must come out of the field. The older parts of the state are thus made to evangelize the newer parts. I nominate Brother Macnamara for reappointment.

Wesley Dormitory at Valley City.

In this connection I desire to mention the establishment of a girls' dormitory at Valley City. A great many Methodist young women attend the State Normal School every year, and our pastor has constantly been asked to find homes for them. This need took hold upon our people and resulted in the purchase of a beautiful build-

ing for the purpose. Of the \$7,500 paid, \$7,000 is secured and a \$5,000 endowment is already provided for a Bible teacher. Miss Myra O. Smith is the matron and Pastor James Anderson has general oversight. We need a dormitory at Ellendale of a similar nature and there is already some talk of the same thing in connection with other state schools.

Debt Paying.

This has been a great year for debt paying. Nearly every charge on the district presented a clean bill of health at the 4th quarterly conference, and as a district we can, with possibly two or three exceptions, look the whole world in the face, for "we owe not any man."

Benevolences.

We aim at a dollar a member this year for Home Missions and Church Extension, and another dollar a member for Foreign Missions. We may not reach that amount, but some churches will go much beyond it, thus raising the average above last year, which was fifty-eight cents per member as reported by Dr. Forbes in the "Christian Republic." This is gratifying when we look back at our statistics a few years ago and find that we were paying less than ten

cents per capita for these causes. Our district stood up close to the head in per capita contribution for Missions last year in the whole world, as was shown by Dr. Forbes' diagram in "Christian Republic." I expected this—"Since all the cause of God prospers where revivals are emphasized." The other benevolences will be up in full. Wesley College will be ahead of last year and some charges that have refused to pay owing to dissatisfaction over removal of the College will fall into line this year with their fifty cents per member. Some little confusion has been occasioned by the three funds for Conference claimants, but that will probably get straightened out on the reports. Brother Karr has done a great work on Fargo district for the Superannuate preachers. Brother Karr says revivals make people give "hilariously" and that where the spiritual tide runs highest he gets the most and gets it the easiest.

The following places and amounts represent Brother Karr's work on Fargo District up to date: Lidgerwood \$3200, Casselton \$2865, Wheatland \$2450, Edgeley \$2610, Oakes \$2325, Sheldon \$1805, Enderlin \$900, Wahpeton \$700, LaMoure and Verona \$720, making \$18,175 thus far raised on Fargo District on ten charges only and none of the other charges visited yet and the

largest charges yet to visit. This makes the one hundred thousand dollar proposition for the whole conference look easy. I nominate Brother Karr for Superannuate Secretary again.

Sunday Schools.

Our Sunday School work is being improved under the leadership of Brother Macnamara and will show increase along all lines. I have visited nearly all of the schools, have insisted upon their using our own literature and have encouraged Methodist Institutes instead of the ordinary union affair that usually shoots at nothing and hits it.

Leagues.

The League work is healthy and encouraging. Wherever we have revivals we have good Leagues; where the spiritual life of the church runs low the League dies. So here we have the remedy. You can't keep a League alive on a monthly consecration meeting or a quarterly ice cream social. Brother Hutchinson is district president of the League and gave us a good convention at Oakes in July.

Salaries.

I notice by last year's minutes that the salaries on Fargo District increased \$15,000 in four

years, or nearly \$4,000 a year. This year will keep up the average of increase, anyhow, and I think will show that our pastors are getting nearly \$20,000 more salary than five years ago. The country is prosperous, our people are getting rich and this increase is only normal and as it ought to be. I might say, however, that some one has to "push" it, or it would not come even with prosperity — and the pushing is not always pleasant or conducive to popularity. *But once up*, the salary rarely falls.

Women's Societies.

I want to record again my deep appreciation of the importance and magnitude of the work performed by the various societies of the elect sisters of the church.

The life, the spirit, the aggressive strength of the church is largely dependent upon the prudence, wisdom, patient faithfulness and prayerful devotion of these consecrated, earnest women. Their varied departments of work should enlist the heartiest support of all our people. Many churches now doing good work would have been closed had it not been for some devoted Ladies' Aid Society. Many a preacher would have done his work in the biting cold without a fur coat or his family would have been in-

sufficiently clothed if it had not been for a consecrated sisterhood in the form of a W. H. M. S. What these home societies have been to the home field, the W. F. M. S. has been to the foreign field, and the great awakening so manifest throughout the church is due in a large measure to the energy and zeal of these Godly women.

The District.

This district has the distinction of being one of the largest in Methodism, and half of it, anyhow, has grown up under my supervision. The country "west of the river" has nearly all been added within the past two years, and we now have twelve preachers at work there. The Turtle Lake branch with Bowden, Hurdfield, Goodrich, Denhoff, McClusky, Mercer and Turtle Lake was added to this district three years ago from Minot District. So, while this is my fifth report for Fargo District, it is only my *second* or *third* report for the majority of the charges on the district. Only a new country could thus rapidly change, and I consider it a great privilege to be in at the beginning of things and have a chance to help mould this great state for God. The privilege of seeing over six thousand people converted and two thousand people

sanctified is worth having lived for. I realize, however, how little has been done in comparison with what there is to do, but today I must say that I have done my best, and I want to here record my appreciation of my brethren and their precious wives. A nobler and more unselfish band of men and women cannot be found. Time forbids mentioning each one by name, but their record is in Heaven and no one will go unrewarded, however much unappreciated here. "No flower is born to blush unseen or waste its sweetness on the desert air." Every flower adds to the world's stock of sweetness. The great work of the district has been accomplished by the splendid men and women who have toiled unseen and with apparently meager results and with still more meagre support out on the prairies and in towns and cities, still putting it all together we can claim a measure of success. It is worth having lived to be associated with such heroes for five years. Brethren: *God bless you good.*

Personally:— I have enjoyed this year immensely. I have had good health, have held all of the quarterly conferences personally with but few exceptions, have traveled nearly thirty thousand miles, been miraculously spared from death in automobile wreck, came safely through

a train wreck, and have had the constant abiding presence of my Lord every moment and every-where, even in the most trying places. He has blessed me and held me steady. To say that there are no hardships would be to disregard the facts. I have been home only about twenty-five days, have preached about three hundred times besides taking part in many services where I did not preach, and have been very weary many times — but if my work has been helpful to the people and acceptable to the Heavenly Father, I am satisfied. To the Father of all be the praise and glory. Amen.

FIRST REPORT OF BISMARCK DISTRICT.

Report by Rev. S. A. Danford for the Bismarck District, at the 25th Annual Conference of the Methodist Episcopal Church of North Dakota.

DR. DANFORD'S REPORT

Mr. President and Members of the Conference:

In making the first annual report of Bismarck district, I wish to recognize the goodness of God and the graciousness of His providence in sparing the lives and preserving the health of all the working force of our district this year.

The work has gone smoothly and steadily forward, and preachers have wrought with skill and energy in the building up of the Master's Kingdom, and the laymen generally have been loyal to the interests of the church.

Revivals.

We have held fifty-four revival meetings. There has been a revival spirit throughout the district during the entire year. The preachers are all of the evangelical type, preaching the fundamental doctrines of the Gospel, emphasizing

the necessity of repentance, regeneration and entire sanctification; with a fidelity characteristic of the "Fathers of Methodism." As a result, all the cause has prospered, just as John Wesley said it would.

Over a thousand persons have professed conversion, reclamation or sanctification during the year. Many of them have joined the church and many of them were already members of the church. In some cases where a large number professed conversion, we found the entire list already on our church roll.

I find that the devil puts up his big fight on the "New Birth." It is no trouble to lead converted people on to the fullness of the blessing.

Membership.

As usual the church letters received about equals the number given. If there is any net increase this year it will be from our revivals. We started in last conference with 2,016 members; being the smallest district in the conference in membership, the Fargo district having 2,144 members, the Minot district having 2,425, and the Grand Forks district having 2,745.

We had, however, six new counties, five of which I had never been in, and where practically no Methodist work had ever been done, where

we will have considerable increase in membership from the organization of new societies, and the collecting together of people who have welcomed our preachers and joined our church on "confession of faith."

Circuits.

The following report having taken in the annexed number of new members: Alexander 26, Bowman 18, Center 10, Goodrich 5, LaMoure 19, Ashley 5, Cleveland 14, Edgeley 6, Hettinger 8, Ludden 10, Berlin 2, Beach 34, Dickinson 11, Ellendale 31, Jamestown 16, Mandan 18, Bismarck 21, Cogswell 5, Douglas 25, Linton 22, Mott 15, Napoleon 19, Underwood 25, Pingree circuit 74, Gwyther 24, Johns Lake 21, McClusky 28, Oakes 23, Verona 22, Barnes 21, Stanton 14, Moffit 13, Turtle Lake 11, Wilton 19, Hub 14, Regan 24, Washburn 9.

And several other places with from 5 to 20 members each from which I have no report.

I do not know the number of letters given or the number of names stricken from old records, so I cannot tell what our net membership is. It ought to be ahead of last year, but it may not be, for we preach to a "moving" procession in this country.

Later — The statistics read in open con-

ference showed a net increase of 546 members for Bismarck district after all church letters were taken out this year.

We have organized new classes at Gwyther, Pleasant Valley, Barnes, Trygg, Haley and Sheets, new points on the Beach circuit. Glover, Wilton, Energy, Douglas, Stanton, Hub, Cambridge, Regan, Ingersoll, Johns Lake, one new point on the Cleveland circuit, one on the Dale circuit and West Logan, making twenty-five new classes added to Methodism this year.

New Churches and Parsonages.

We have built new churches at Center, Cleveland, Rural, Bowman, Dawson, Emmett, Stanton, Moffit, Sterling and Fort Rice, and have the project under way at Douglas and Brofy.

The church at Omeo will be finished this fall also, and will be dedicated before winter. We are using the basement for church services at Stanton, it being difficult to secure funds to finish the superstructure this fall.

With these exceptions the new churches are finished and dedicated or will be dedicated early in November, as it was impossible for me to dedicate them all and also hold the fourth quarterly conferences before conference. I have dates set for dedications at Moffit Oct. 19, Ster-

ling, Oct. 20; Dawson, Nov. 6; Rural, Nov. 13; Bowman, Nov. 20, and the other new churches before Christmas.

We have also built new parsonages at Hettinger, McKenzie, Bowman, Mandan, McClusky and Spiritwood. The parsonage and church are built together at Bowman and Cleveland. The other houses are neat structures that will compare favorably with the best houses in the towns where they are built.

The above list represents nineteen church enterprises on the district this year, and we would probably have had as many more if crop conditions had been like other years.

I might add that three of the above enterprises were begun at the last end of last year and completed this year.

We also completed the church and dedicated it at Taylor, and painted and improved nearly every parsonage and church on the district from \$50 to \$200 worth, besides paying a lot of old, troublesome debts.

We have also secured deeds for lots for church and parsonage at Fort Clark, Hensler, Sanger, Beach, Vashti, Regan and Harmon. Brother Clough has secured deeds to lots in Pettibone, Woodworth, Robinson and Tuttle. In some of

these places we have organizations and in others we are just now awaiting developments.

The above represents our hold in twelve more towns where we will enter early in the coming year.

At Alexander we have a church organized and lots promised, but owing to some townsite uncertainties, we wait. We are also promised lots at Manning, the county seat of Dunn county, where we will build early next spring. The pastor, Brother Erb, is on the field to stay and will organize a strong circuit there before winter.

In short, we have done the best we could to cover a large and rapidly settling field with a few men, and a very little money. Nearly every preacher has done double duty, and I have gone to the limit of physical endurance several times during the year. This field must be taken now, tomorrow will be too late. In three years from now two or three new districts can be made out of what is now Bismarck district, if we take the field now. Time servers cannot do it, — quitters cannot do it, — money alone cannot do it. Only men baptized with the Holy Ghost can do it. Who will say, "Here am I, send me?"

I have plenty of men for organized work. I want men for the frontier. Not little men — but men with broad vision and large hearts who

can see beyond the narrow bounds of their own comforts to the tomorrows when Jesus shall reign from shore to shore and pole to pole.

Sunday Schools.

Our general conference made no mistake when they organized the board of Sunday schools with Dr. Downey at its head, and Dr. Downey and Bishop McIntyre made no mistake when they appointed J. M. Taylor as the representative of the board in North Dakota. In the few months that Brother Taylor has been at work he has organized schools at Barnes, Fort Clark, Cambridge, Hub, Harmon, Beach, Linden, Trygg, Gwyther, Vashti, Pingree, Buchanan and Wilton on the Bismarck district, besides work he has done in other districts. Some of these have since resulted in church organizations, with a membership all told of 164 members.

Brother Taylor is a great Sunday school worker and Dr. Downey has asked for his reappointment, in accordance with which I hereby nominate him for reappointment. I have taken pains to inquire into the conduct of our Sunday schools and by personal visitation and advice have thought to improve the teachings and supervision. There has been a very marked increase in attendance.

Epworth League.

The Epworth League is in a fairly prosperous condition. In all our important towns leagues are recognized and doing good work, and form quite an auxiliary to our work. In the country places, however, it seems difficult to maintain a continued interest. Mostly, I think, because of the difficulty in securing leadership. The leagues, however, will spring into life when we have revivals, so the solution of the League problem in town and country is the same — maintain a revival spirit throughout the year.

Benevolences.

I have persistently urged the importance of larger liberality upon the part of our people towards the benevolences of our church, and I hope that the statistics will show that I have not urged in vain. I ask for a dollar a member for foreign missions and a dollar a member for home missions and church extension. Some of the churches have gone beyond the apportionment, others have just met it, while a few have fallen short.

If we reach a dollar a member it will put us ahead of any district in Methodism unless they do better than last year; when some of the great

conferences went as low as twenty-nine cents per capita for home missions.

It is time the church got some conscience in this matter and quit pursuing a "penny wise and pound foolish" policy on the home mission question. Since I have been presiding elder and superintendent, I have never been turned down by the board for any reason but for "lack of funds." I have superintended the building of sixty-two churches and parsonages, and they have nearly all had help from the home mission board. This beautiful church in which I am reading this report had a gift of \$3,000 from the board at a critical time, when disaster and humiliation stared us in the face, and I think the officials of the Bismarck church will bear me out in saying that this beautiful church was made possible by home missions. Brethren, I can get the money if you send it in. I want money for at least twenty more new churches next year, and help for support for as many new preachers. Let's get the money — the people have it and will be glad to pay it if you tell them what we want.

All the benevolences are just as important in their field and I do not forget them in my zeal for home missions, but I realize that we will

have no means of doing these other things unless we take the home field first.

I have every reason for believing that all the other benevolences will be met in full and all interests taken care of by the Bismarck district this first year of our existence.

District Parsonage.

I have plans on foot for buying a district parsonage and paying for it by the month. This will do away with the hardships incident to living in rented houses, and being kicked from pillar to post. I have moved three times this year and am not any too securely settled yet. The district parsonage idea meets with favor among the laymen.

Salaries.

I have urged the laymen to put salaries where preachers could live at least as well as the average citizen. Very few of our preachers will get less than \$800 and house, while many of them will get a thousand or more. I find it easy to get salaries up where we have revivals, and where the preachers are the right sort, and prophet of God. The people do not want to pay for anything that is dead. They want to bury it. So the matter of salary is largely in the

hands of the preachers. The right man will be taken care of and cannot fail.

Camp Meeting.

The Jamestown camp meeting continues to grow in power and is the rallying ground of the entire district. Thirty-two of the pastors attended the meeting this year and caught the fire that burst into revival on many of the charges when they went home.

Evangelists Huff and Ruth and Singer Johnston had charge of the meetings. Upwards of two hundred professed conversion, reclamation or sanctification. The free will offering for camp meeting purposes on Friday afternoon of last week amounted to \$1,460, and forty tents were engaged for next year, before the people left the meeting grounds.

This is a Methodist camp meeting, operating as such under a charter from the state of North Dakota, with S. A. Danford as president and J. G. Morrison as secretary. No fanaticism or come-out-ism is tolerated and all the evangelists unite in saying that we have one of the cleanest and best camp meetings in the United States. We have our district meeting at the same time as the camp meeting.

After the camp meeting we held a number of tent meetings over the district with good results. The pastors in many cases helped each other, while some employed evangelists. Evangelists Johnston and Bennett did splendid work on the district last year and will be with us again next year, as will also Miss Banning and probably some others.

Changes.

I have employed students and supplies on the frontier and as helpers to the pastors, as I have added field after field to the already existing circuits in order to hold them until I could do better.

I have brought young men from Indiana and Ohio and have had them leave me the second Sunday — so that changes on the frontier have been numerous and trying, but among the organized charges most of the preachers remain as Bishop McIntyre placed them a year ago. Rev. Louis Magin, who was pastor of this church for six years and wrought so grandly in building this building and building up the Kingdom of Jesus was transferred to La Crosse, Wis., in June, and Dr. A. L. Shute appointed to Bismarck. Rev. J. M. Taylor was appointed Sunday School Missionary by Bishop McIntyre in

May and Rev. C. E. VanHorne was appointed in his place at Mandan. These adjustments have proven happy all around and all these men are to return for another year.

The Pastors.

I would like to mention each pastor by name and tell what great work each has done on his field this year, but time would fail me to tell of the brethren who, through faith, have subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of a sword, out of the weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens and have obtained a good report through faith. Suffice it to say that they have done the work this year while I have done my best to supervise.

In Conclusion.

I give praise to God, the Father, through our Lord Jesus Christ, for the mercies of the past, the blessings of the present and the promises of the future.

And I desire to especially thank Him for the faithful body of preachers and their wives who

have labored with us in the Gospel, and for the splendid co-operation of the many laymen who have made so many things possible with their money.

If on my part there has been any lack of fidelity to this sacred trust, I crave the pardon of the Great Head of the church, and, profiting by mistakes of the past, I hopefully turn toward the future with a morning face.

This has been a strenuous year for me and without the special touch of God upon my body I could never have done it. I have held all the conferences in person but two.

I have preached four hundred times and have traveled nearly twenty thousand miles since last conference. No one who never opened up a new country can realize the physical and mental toil of a frontier presiding elder or preacher.

This is my twenty-eighth year in North Dakota — all of that time either as frontier teacher or preacher. I am glad I have had the chance and today I stand ready for marching orders for another year.

Bishop, I am again ready to say: "Here am I, send me." Knowing that the future is as bright as the unfailing promise of God, who said, "Lo, I am with you always, even unto the end."

Bismarck, N. D., Oct. 5th, 1910.

SECOND REPORT OF BISMARCK DISTRICT

Report by Rev. S. A. Danford for the Bismarck District, at the 26th Annual Conference of the Methodist Episcopal Church of North Dakota, Held at Grand Forks, N. D., Oct. 18-23, 1911.

Dear Bishop and Brethren:—

In making my second annual report of Bismarck district I want to first record my gratitude to God for good health and the abiding presence of the Comforter throughout the year.

I also want to thank my brethren and their precious wives for their loyalty and Christian courtesy without which many things would have been impossible. I am under deep obligations to all of them, personally.

I have enjoyed their fellowship more than I can tell, and among the beautiful things that I have hung on memory's wall are the scenes and seasons of refreshing and rejoicing in their homes and on their fields.

This year has been a year of testings and these brethren have stood the test.

Revivals.

Our supreme work has been to get men saved. Methodism is a revival movement, and a Holiness movement at that; we have laid stress upon all other necessary work of the church, but "a revival on every charge" has been our watchword. I am glad to report that the old Gospel has not lost its power. The truth as it is in Christ Jesus is still sharper than a two-edged sword. The Holy Spirit has not resigned His office or ceased His ministry to men. God still hears and answers prayer. When people pay the price, God still saves and sanctifies.

We are humbled in the dust, however, that we cannot report more conversions. We feel that the lack is in us (God help us to get in tune), but we are glad that our year has not been a barren one. Charges reporting revivals are: Jamestown, LaMoure, Douglas, Oakes, Ellendale, Ashley, Linton, Bismarck, Driscoll, Underwood, Napoleon, Mandan, Dawson, Pingree, McClusky, Turtle Lake, Beach, Oakdale, Camp Creek, Hettinger, Shields, Guelph, Douglas, Sterling, Moffit, Dale and many school house points where we have no name for the place as a charge.

Some of these places, like Bismarck, Jamestown and some others, reported over a hundred

converts, others from fifty to seventy-five each and some others a smaller number. As nearly as I can judge of numbers from the reports given to me by pastors and evangelists, there have been from 1200 to 1500 people converted, reclaimed or sanctified in the district this year in revival and tent meetings. The results may not show on membership as much as expected, for many of the converts in many places were church members. It is surprising how many church members will confess that they have never been converted when they get into an old fashioned revival of religion.

Camp Meeting.

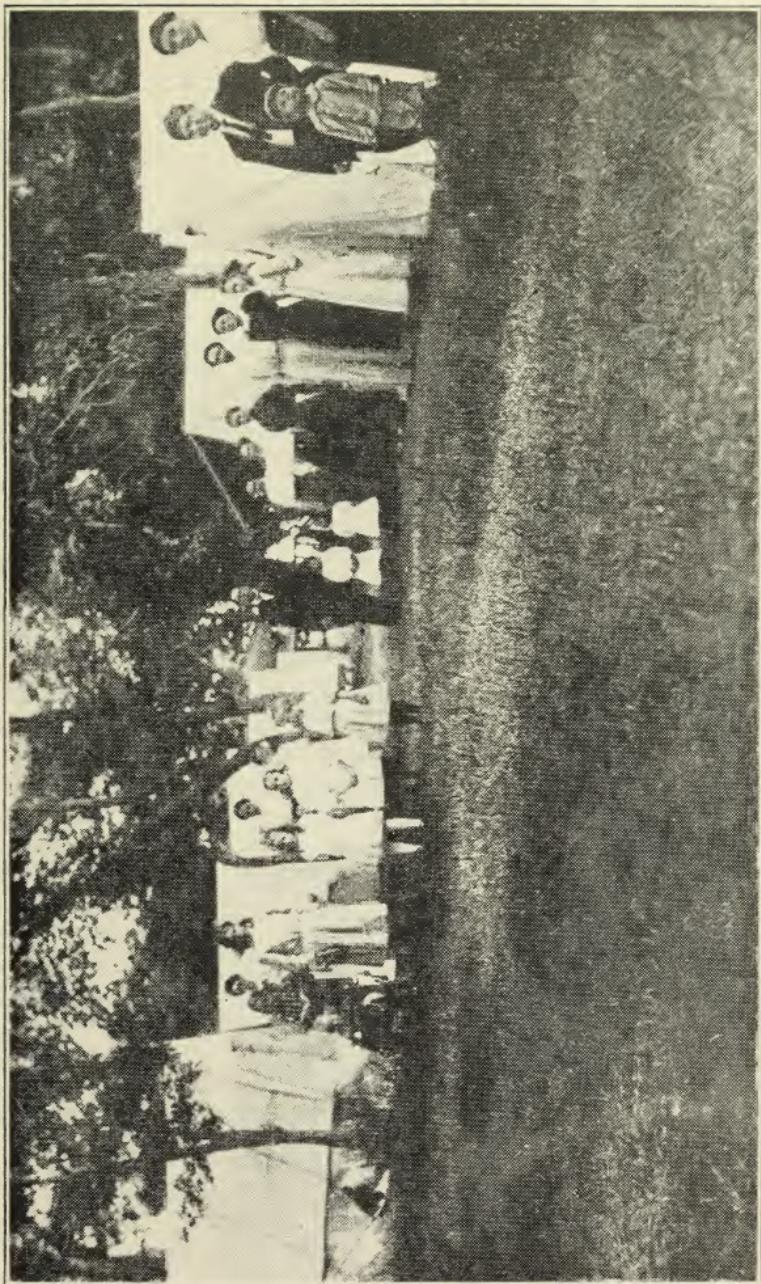
The Jamestown Methodist camp meeting continues to be the heart throb of revival work in our part of the state, as well as a sort of religious "clearing house." This year was the greatest meeting held on the grounds. About five hundred people tented on the grounds, among whom were forty-two preachers, while the attendance some days went over a thousand. The altar was filled at the opening service with Epworthians, it being the closing service of the League convention as well as the opening service of the camp meeting. The spiritual tide rose higher and higher till the last night, when the last ser-

vice closed in a blaze of glory. Probably two hundred people were saved. Old time power and old time results were wonderfully in evidence throughout the meeting.

This is a Methodist camp meeting straight down the middle of the road, teaching and preaching nothing but the Gospel and in the terms of the Methodist church enunciated by the Wesleys. \$2700 was subscribed on a week day afternoon for the work next year, \$1300 worth of new tents and equipment was bought by the trustees and is now in storage in our own building at Jamestown. Some of the most prominent and wealthy laymen in North Dakota are on the camp meeting board of trustees. So the future of this feature of our work looks bright. We are incorporated under the laws of North Dakota as a Methodist Camp Meeting, and pains have been taken to safeguard every point where other camps have failed. S. A. Danford is president; J. G. Morrison, treasurer; F. H. Farrand, secretary; W. R. Movius, chairman of trustees, and O. L. Anthony, superintendent of the grounds.

Local Preachers.

The camp meeting and revivals have brought to the surface calls to preach and to deaconess



CAMPERS AT JAMESTOWN.

and mission work in great numbers. I have licensed ten new local preachers and as many exhorters and am sending three girls away for deaconess training. This is as it should be. I have always contended that we must develop our preachers on the field in order to succeed. Four of these local preachers came from one charge and some of them will take work this fall. Revivals will solve the problems of pulpit supply. Eight splendid men stood up in camp meeting this year and said God had called them to preach. I got some of the best men on the district that way in years gone by.

Membership.

I do not know what our increase in membership will be. We started in the year with 2,401 members. There ought to be a big increase, but owing to the drought a great many people have moved out. If they have taken their letters, it will cut down our increase to a small figure. I will let the statistics name the figures. Some charges reported big gains, such as Douglas, with 51, Ashley with 50, Mandan with 51, Underwood with 40, and Bismarck, Jamestown, Linton, Beach, Mott, Dawson, Hettinger, Temvik, Ellendale, Dickinson and LaMoure with each an increase from ten to forty. Mott now reports

106 members, where but a short time ago we had none. Brother Bennett took forty-one new members into the church this year at Beach, making seventy-six members in that new town, where but a short time ago we had none. In short, I think every charge will show some increase in membership, notwithstanding the removals.

We have worked successfully to some extent in training and teaching the children for membership and have endeavored to get them into the church as early as possible. The children belong in the church.

New Buildings.

Early in the year we dedicated new churches at Bowman, Sterling, Moffit, Driscoll, Dawson, and Unkenholtz. These buildings were reported as begun last year. Owing to the drought we stopped work on the church at Stanton and are worshipping in the basement. The church at Omeo remains unfinished for the same reason, and the church at Emmett remains to be dedicated yet, after conference. The most remarkable piece of church building I have ever known of was at Beach. I laid the corner-stone on the first day of December and then held revival meetings in the church, all plastered and lighted

with electric lights, on February 8. It was just a little over eight weeks after getting rock out of Sentinel Butte for the basement. It is a beautiful, modern church, finished in hard wood, with raised floor and beautiful oak pews. I dedicated this church on May 15 amidst great rejoicing. Rev. W. G. Bennett, the pastor, is entitled to special mention as to the human side which he supervised. He not only prayed through on it, but they all said that no man on the job could dig more rock or do a bigger day's work than the preacher. This church cost \$6,000 above the basement. The basement, when finished, will make it a \$7,000 church.

The church at Pingree is under construction. We expected to dedicate it October 1, but owing to lack of carpenters could not get it finished. We preached, however, in the new church on that day and will dedicate later. We dug the first cellar in the new town of Vashti and will have a new building there before long. We are waiting on carpenters. We had to stop a lot of church building enterprises owing to the continued drought, but we are only waiting. We have not quit or closed up anywhere. I will never close a church or quit organizing as long as the people have money enough to chew tobacco and support pool rooms and Sunday base-

ball. The church of Jesus Christ ought to be first and somebody ought to insist upon it. God's "Financial Plan"—(tithing) would solve our financial problems if all our people would adopt it, and these seasons of hard times would only be occasions of rejoicing and we could sing with the poet:

"We are often destitute of things that life demands;

Want of shelter and of food,

Thirsty hills and barren lands;

But we're trusting in the Lord, and according to His word,

We will understand it better by and by."

New Organizations.

We have organized new churches at Valley View, Camp Creek, Woodworth, Rhame, Plentywood, Marmarth, Mercer, Oakdale, Temvik, Emerson, Burnstad and Eckleson. Revival meetings were held in all of these places previous to organizing and the new members professed a saving knowledge of Jesus Christ. I find it almost useless to organize churches out of worldly people for the purpose of social improvement or booming real estate. Other churches may be able to do something that way, but the Methodist church is a "revival" or it is nothing.

We have secured lots at Rhame, Woodworth, Burnstad, Temvik and Alexander, but owing to drought would not go any further this year.

Improvements.

This has been a year of improvements notwithstanding bad conditions. Most of the parsonages have been redecorated inside and painted outside. The grounds have been improved and beautified, the churches have been painted and many of them redecorated inside and a general air of "somebody living there" pervades every place I visit.

The official board at Bismarck got tired of paying thirty five dollars a month rent for a parsonage and bought a fine parsonage near the church at a cost of \$4,500. The folks at Gwyther have also provided a place for their preacher to live in and negotiations are under way for a suitable parsonage at Beach. A new heating plant was put into the church at Oakes and also at Jamestown, and at the latter place considerable expense was put on the parsonage and grounds.

The Methodist camp meeting at Jamestown built a new house costing three hundred dollars in which to store their tents, bought this year at a cost of \$1,000. In short, we have done

what we could all over the district to keep the property up and improve it some.

Sunday School Missionary.

Rev. J. M. Taylor, our Sunday School missionary, has done great work on the Bismarck district. He has pushed out into remote settlements and organized schools and paved the way for churches later on. Our church did not create this office any too soon. I do not see how any man could do more or better work than Rev. Taylor has done, and I hereby nominate him for re-appointment. I would report his work in detail if it were not for repeating what he will read in his report later.

Epworth Leagues.

The Epworth Leaguers show improvement along spiritual lines especially where revivals have been held. We had a splendid League convention at Jamestown in June under the leadership of Brother W. L. Clough, the president. Plans were made for a great gathering next year, with the institute feature one of the attractions. Mrs. Roy Wolfer is the president, F. H. Farrand the secretary, and Carl Anderson is the treasurer for the next year.

Women's Societies.

The elect sisters of the church continue to do their share and in many places bear the whole burden of church work. Among the organizations in the field are the Ladies' Aid Societies and the Woman's Home Missionary societies, while the Woman's Foreign Missionary societies are giving a good account of their stewardship and the W. C. T. U. also. I think we could learn something about giving from the W. F. M. S. of North Dakota that would be to our advantage.

Benevolences.

I fear the benevolences will suffer from the crop failure too, but how much only the statistics will reveal. I have urged the churches to "not fall down" on any of these sacred causes, but to show the world that hard times only drives us closer to God and makes us sacrifice more for His cause. I asked for a dollar a member for home missions and a dollar a member for foreign, with proportionate amounts for the other causes and some of the charges will report in full — while possibly others in places more able will drop behind. We need more conscience, brethren, on some of these great enterprises that we

are partly responsible for. When the church loses its vision on missions we might as well quit.

The District.

Bishop McIntyre has well called this district "All out of doors." It covers twenty-three counties, four of which haven't a mile of railroad yet and few wagon bridges, while some of them are large enough for four or five counties the size of ordinary ones. Billings county is seventy-five miles from north to south line, while McKenzie county is sixty miles from east to west and fifty-four miles from north to south. These vast stretches of plains and hills, rivers, swamps and bad lands, fertile fields and sagebrush wastes look very ordinary on the map, but when one lives with them as some of us have this year, they become very real and sometimes alarming problems. The homesteader, lured by free land and the subtle wiles of the "land man," has sought to wrest these vast cattle domains from the old-time ranchman and to turn them into homes and farms. They will succeed after a while when they learn to adjust themselves and their farming methods to this climate, latitude and altitude and consider the average rainfall of this part of the country. Some people have vainly tried to prove that the rainfall has increased, but the

government rain gauge does not say so, and it will not until somebody chops down the Rocky Mountains.

In this process of adjustment there is much suffering and hardship and will be more before we are through with it. We have organized all the churches that we can maintain for a while, I fear, unless the Home Missionary Board comes to our aid. The country is all right and will sustain a great and prosperous population when we learn how to do it and get over the crazy land speculation. I have been here nearly thirty years and I know the country is all right, but it is not Iowa or Ohio, but North Dakota. All we ask is help and patience with us and prayer for us while we are forgetting Iowa and Ohio and learning how to live in North Dakota.

In Conclusion.

Whatever praiseworthy results that have been achieved this year are largely due to heroic, self-sacrificing, patient, persisting labor of the preachers and their wives. I wish I could mention each one by name. Some of them have toiled amid great difficulties and with apparently meager results, but it has all been for Jesus sake, and nothing done in His name can fail. I find that the right man cannot fail, and the

right man is the one who goes forth and takes possession of the land in the name of the Lord, believing His promises. I have seen several churches spring up where a few of us with bared heads took possession in His name before a house was built on the townsite.

At the conference session held in this church twenty-five years ago, Presiding Elder Bilbie, in reporting Fargo district, said (as recorded on page 21 of the minutes of that year), that "For- man circuit, with S. A. Danford, pastor, has been organized and a church has been built at Milnor on the circuit." Since that time every minute of my time has been spent for the public, either as teacher or preacher — most of it as preacher. I have had no time to accumulate any worldly possessions, but the riches of soul incident to this frontier life as pioneer in laying foundations for righteousness is worth more than silver or gold or houses and lands.

So for the chance I thank God, as I do also for His constant care and protection during this year and other years, and I hereby record my sincere promise that the years to come, be they many or few, shall witness my more careful devotion to God and more persistent and pains-taking effort in His service than ever before.

And whatever of success may come, let us be careful to give Him the glory in the church.

DR. S. A. DANFORD, PIONEER PREACHER

The following is from the Grand Forks Herald in their write-up of the twenty-fifth anniversary of the Methodist Conference recently in session there:

"Dr. S. A. Danford came to North Dakota nearly twenty-nine years ago from Ohio. He was licensed to preach by the Lisbon Quarterly Conference under Rev. G. R. Hair's supervision, shortly after arriving in the territory, and at once began to preach among the new settlers round about, under the direction of the pastor, Rev. I. Wilcox, and the presiding elder, Dr. Hair.

At the annual conference held in Wahpeton in 1885, Rev. S. A. Danford was regularly appointed to the Forman circuit, which included all of Sargent county and parts of Richland and Ransom. The record shows that he built the church at Milnor that year, and held several revivals and organized what is now a considerable part of Fargo district.

During the next year he was elected Superintendent of Schools of Sargent county by over a thousand majority, although not then of legal age. They allowed him to hold the office, how-

ever, and he was elected the second time, holding office four years and supervising the early work of establishing schools in that new country, and organizing the Territorial Normal School at Milnor. Here a break occurred in Rev. Danford's active ministry for a few years when he was doing educational work, but he soon comes up again at Minot as a local preacher, while Superintendent of Schools there and joins the North Dakota conference and takes appointment as the first pastor at Kenmare. While pastor at Kenmare he rode a circuit from Kenmare to Washburn, with Velva, Pendroy and Turtle Lake as intermediate points — over a hundred miles. The minutes show some very small salaries for these pioneer men — Dr. Danford being among the lowest. The territory he covered in that period of his ministry is now a very considerable portion of Minot district.

After that he served as pastor at LaMoure, Dickey, Mandan and Jamestown. Then as presiding elder of Fargo district, and for the past two years as superintendent of Bismarck district.

Rev. Danford has never lost a day from sickness or from any neglect on his part, and has had a great part in laying the foundations of Methodism in North Dakota. If he ever decides to write a history, the "Days of Peter Cartwright"

and other pioneers will be re-written with other names and locations only.

Dr. Danford has been honored by his native state with the degree of Doctor of Divinity from Northern Ohio University. He also received the degree of Ph. D. from Taylor University and the D. D. degree from the same school. From years of actual continuous service, he is probably the oldest public servant in North Dakota, and he says that every day of his nearly thirty years spent in North Dakota has been spent in the service of the public as teacher and preacher. Mrs. Danford has shared the toils and joys and sorrows of pioneer life, and is still the faithful help mate and companion — standing shoulder to shoulder with the Doctor in all good work. To them have been born eight children — one in heaven now. One daughter married and living in Montana, a son married and practicing dentistry in Arkansas, another son in the railroad service on the Soo line, the others at home in school.

Dr. Danford has come into great demand in recent years as a platform speaker at the large camp meetings of the country, and has gone back several times to some of the biggest gatherings in the east. He is yet a young man and he feels that his work is "just begun." He has

repeatedly said that he expects to spend the rest of his life in North Dakota — considering that he is worth more to God's cause here than anywhere else because of his long experience here. Long live the pioneers."

GAINS ON BISMARCK DISTRICT

This year the Bismarck district shows a net gain of 580 members, and a gain in the past two years of 1,126 members, which is not so bad, considering the drought and the stream of removals incident thereto.

The net gain to the conference for the past two years is 1,378 members, divided among the various districts as follows:

Bismarck, 1126.

Grand Forks, 123.

Fargo District, 101.

Minot District, 28.

THIRD ANNUAL REPORT OF BISMARCK DISTRICT, METHODIST EPISCOPAL CHURCH

S. A. Danford, Superintendent

Bismarck, N. Dak., Oct. 2, 1912.

Dear Bishop Luccock and Brethren:

Some one has said that "At the bar of every passing judgment day all social institutions must justify themselves by their fruitfulness." On this reasonable basis, we approach a brief review of the work done on the Bismarck District during the third year of its existence. We regret that we cannot show more trophies for which we prayed and planned, but we can safely say that we have more than "held the fort," for some aggressive movements have been successful and new territory has been taken for the Master.

A changing population and a restlessness over difficult conditions has made the work discouraging in some places, but some remarkable revivals in other places has caused us to thank God and take courage.

Revivals

We cannot take time to describe each season of refreshing from the hands of the Lord, but will

say that good old fashioned revivals of religion have been held during the year at Ashley, Bismarck, Center, Dickinson, Edgeley, Fort Rice, Goodrich, Jamestown, Oakdale, Linton, Mott, Hoosier, McClusky, Napoleon, Burnstad, Oakes, Unkenholz, Woodworth, Beach, Ellendale, Hettlinger, LaMoure, Pingree, Stanton, Underwood, Washburn, Bonnieview, Vashti, and a number of school house points out from the heads of the circuits from six to twelve miles.

These revivals have resulted in converts from a few in some places to a hundred or more in others, while great numbers of believers have entered into the "Fullness of the Blessing of the Gospel of Christ" and are now professing the blessings of Entire Sanctification.

Some of these meetings have been held under great difficulties, but the greater the difficulty the greater the results, seemed to be the rule. In one case a meeting was held in the dead of winter in a new barn ten miles from town by Pastors Hammer and Hazeltine. A gracious revival with lasting results followed and they are now completing a fine country church building near the scene of victory.

Another meeting on the same circuit was held by Pastor Hammer and Evangelist Taylor in an unfinished store building in the new town of

Woodworth, then twenty miles from any railroad. Great results followed and a splendid new church building is now nearly ready for dedication near the spot where the meeting was held. Neither of these churches ask for Missionary help.

I licensed a young man scarcely of age early in the year and sent him out in the wilderness near the Kildeer Hills, seventy miles from the railroad. He began to report converts at *once*. Twenty-one one Sunday — and twenty-five on another Sunday, etc.

Evangelist Taylor with Pastors Rockwell and Farrand went out to help and as a result we will have two or three good circuits up there before the railroad arrives. This young pastor, Brother Walter Eggert, is the product of our own revivals at Turtle Lake a year or so ago. So we are solving the pastoral supply problem with these "home grown products." Another remarkable revival was held at Stanton by Brothers Runions and Sherman. As a result twenty-two persons joined the church and thus settles the vexing problem at Stanton. Revivals settle all the problems. We can't run the church without the Holy Ghost, no matter where it is or how many comity commissions act upon it. I would like to tell of all the remarkable meetings for your en-

couragement, but will close this paragraph by saying that a revival on every circuit has been our watchword and every pastor and evangelist has worked to that end. Conference Evangelist Rev. J. M. Taylor has been "on the job" all year and has given a good proof of his ministry. Rev. Taylor is in great favor with pastors and people on Bismarck District. Among others who helped are Misses Banning and Olson, and Dr. C. B. Allen of Denver and Dr. Carradine of St. Louis, and Bro. Jack Sherman, a local preacher from Driscoll.

Membership

These meetings have resulted in some increase in membership, but owing to removals and pruning of records, the net result may seem small. However, where revivals have not been held the pastors have not been able to keep the wavering line from falling back. Bismarck District showed a net increase in membership of one thousand one hundred and twenty-six members during the two years immediately preceding this, and that, during the drought, and I think we can expect this same proportion to keep up. We give out as many letters as we get. So it is revivals, or go out of business. Our plan is to push the battle harder than ever after conference.

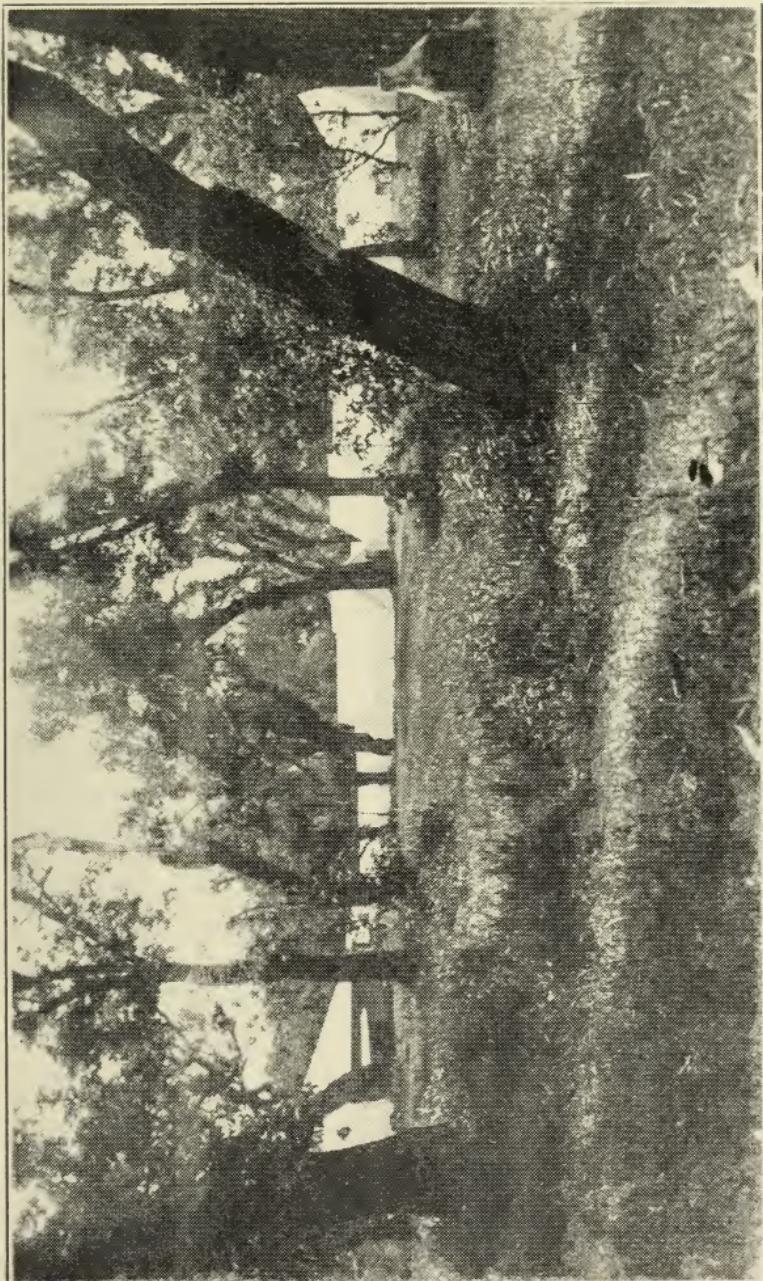
Jamestown Camp Meeting

The Jamestown Camp Meeting continues to be the "storm center" for our revival campaigns. We held our Epworth League Convention and our Ministerial Association on the camp grounds as usual. Every league on the District was represented and a total of fifty-two preachers were on the grounds during the Convention or Camp. The net results of this great central throbbing heart of Methodism in this new country can never be told. Pastors and people come up here every year for ten days and go out in all directions to start revival fires going that will never go out. We have bought new grounds for \$200.00 an acre and erected a new tabernacle, dining hall, care taker's house, and office building on the grounds, besides buying six hundred dollars worth of new tents. We now have about two thousand dollars worth of tents, bedding and tent equipment, besides four thousand dollars worth of other property. Our annual offering this year amounted to \$6,179.50. This with other resources puts the camp on a good basis financially. It is incorporated under the state laws and officered by Methodist preachers. No side issues of any kind are allowed on the grounds and the old time Gospel along the lines of

Methodism, alone is preached. The results that John Wesley said would follow are here.

New Organizations and Buildings

We have organized new churches at Pipe Stem in Stutsman Co., Vada in Dunn Co., and near Sharlow in Stutsman Co., Robinson in Steele Co. has been organized and a pastor placed in charge. He has also revived the old preaching point at Malcomb. Work has been organized at Bonney View in Billings Co., with a strong membership. One of the points on the Napoleon circuit has been joined with a point on the Dawson circuit and organized into a new point. They will build a church as a result of the union. We have organized and maintained ten more Sunday schools and occasional summer preaching points besides the regular work of the circuits, thus doing some of the work formerly done by our Sunday School Missionary, but by no means filling his place. We stopped building operations last year owing to continued drouth, and have not resumed it yet because of financial stringency. This good crop, however, will turn enough money loose to build some churches early in the new year. Buildings are under construction and nearly ready for dedication at Bethel



VIEW JAMESTOWN CAMP.

and at Woodworth. We dedicated a new church at Pingree on this same circuit early in the year.

Three church buildings completed in one year is a record that puts Bro. Hammer in the class of "Master Builders."

We have lots and are preparing to build at Temvik, Douglas, Burnstad, Robinson, and Barnes, and parsonages are under construction at Guelph, Linton, and Dale, Napoleon and Mott. They also completed a nice parsonage at Hettinger and Axstecle. We have a new country church ready to dedicate, twelve miles from Garrison, but have postponed it till after conference, owing to pressure of work incident to our early conference date.

There is also a church to dedicate on the Linton circuit after Conference. We have sought to make our work intensive this year rather than extensive, as we have about all the work blocked out that we can attend to with the force of workers and money available. If people who have money could only see what it means to evangelize this frontier in its formative period, the money for Home Missions would not be doled out in such inadequate sums. I believe that one dollar now is worth ten two years from now.

Benevolences

The Benevolences will suffer this year because of our early conference date. Our people were practically out of money because of two years of total crop failure and the money for this year's good crop has hardly reached church work yet. Each cause, however, has been presented and urged and we hope for a fair showing. We asked for a dollar a member for Home Missions and a dollar a member for Foreign. Some churches will reach it. We will keep at it till they all reach it.

Tithing

We have preached and taught tithing all over the District and many of the churches and circuits are now on that plan. Wherever tried they do not go back to the old slip-shod way of doing things but become enthusiastic for "God's Financial Plan."

Women's Societies

Our Women's Societies continue to be aggressive forces for the Master. Our Women's Missionary societies are in good working condition, and the Ladies' Aids are doing heroic work on many a hard frontier circuit. The Lord

bless the good women. They were last at the cross and first at the tomb, and have always stayed by the "stuff."

Epworth League

Our Leagues are encouraging. We had a splendid annual convention on the Jamestown camp ground and all the delegates, with one or two exceptions, stayed for most of the camp. Many pastors report revival fires brought home by these League delegates. We can't run the League without the Holy Ghost. A definite Christian experience for League officers will soon put life into the League.

Sunday Schools

We have "featured" Sunday School work on the frontier and have tried to keep pace with the best in Sunday School effort and method, keeping in mind that the children belong to the Lord and not to the Devil, and it is up to us to keep them in the church. Conservation is easier than reclamation.

Salaries and Tithing

Since tithing has been inaugurated, salaries have been increased and are more easily raised. Some of our newest places lead in this matter.

Hettinger, where but a short time ago we had to depend largely upon Missionary money, surprised me at the Fourth quarterly conference, by voting unanimously to relinquish the Missionary money and set the salary at 1300 dollars besides the parsonage. This puts Hettinger on the list as third in rank on the District. Beach and Mott also come up to near the best, with Bismarck and Jamestown leading and Dickinson close to them. Our aim is to have no salary less than eight hundred dollars besides the house and a thousand if possible. We have tithers in greater or less numbers at Bismarck, Beach, Dickinson, Hettinger, Jamestown, Woodworth, Vashti, Underwood, Guelph, Ashley, Washburn, Goodrich, and Turtle Lake, while all of our charges are considering the plan favorably and will sooner or later adopt it. A spiritual revival is necessary to financial revival in every case. We have no trouble about finances where there is vital Godliness.

Our Needs

We need more men, not little men or timid men, but men who are not afraid to endure hardness as good soldiers. We need more Missionary money for stragetic points on the frontier. We need a church school on the Missouri Slope.

The state, in locating public institutions, located all the schools in or near the Red River Valley and gave us the Penitentiary and Reformatory on the slope. That seemed all right at the time, but we are no longer the short grass cattle country, the home of the cow boy, but a thickly settled farming country with a people rapidly adjusting themselves to the climate and soil and demanding colleges and advantages for their growing sons and daughters. The Catholics have a great institution at Richardton, and the Presbyterians at Jamestown. I am told that the Normal School at Valley City has 200 Methodist students and that Fargo College, a Congregational school, has more Methodist students than Congregational. Laymen with money and commercial clubs with splendid offers have been clamoring for a chance to do something for somebody. Let them plant a school of college grade on the Missouri slope. Brethren, let us not be blind to progress and to opportunity. We will have to answer to God for every open door that we fail to enter.

The District

The District is a big one in territory, possibilities and problems. We have one of the largest Indian Reservations in the country within our

borders. We have whole counties settled by Lutheran and Catholic Europeans of various nationalities. They have planted little sections of Europe within our midst and their preachers and priests keep them prejudiced, especially, against those "dreadful Methodists." We are making some progress, however, and the younger generation gets in touch with our revivals and make splendid Christians and Methodists. The hope for the solution of this problem is the conversion of the young people of these European parents. A problem more difficult of solution is the evangelization of the American money mad crowd who come to our frontier for land. They want churches, but they balk on piety and the Methodist program of "*Righteousness, and Peace and Joy in the Holy Ghost,*" does not appeal to the average new town.

We have held steady, however, and refused to let down and as a result we have a band of folks in nearly every community that the Gates of Hell cannot prevail against. We could have more members, but it would be at the expense of diluting our quality. The sooner we find out that we cannot run a church that God will honor without the Holy Ghost, the sooner will we begin to do something worth while.

I do not think we have any cause for discour-

agement. In spite of two years of drouth, we have had great revivals, paid debts, built churches and enlarged our borders. Preachers and their families have enjoyed health and strength. Personally, I have enjoyed the year as much or more than any year of my life.

I am rounding out my thirtieth year of service for the public in North Dakota, as teacher and preacher. I hope to see a hundred churches and parsonages built under my supervision before I have to quit. I have reached seventy-one buildings counting parsonages and churches with the dedication of those now ready. Like all leaders I must give the credit of execution to the loyal and true men who have labored in the ranks to accomplish these great results in this new state, but first of all we all of us give the *glory to God* who hath redeemed us and sustained us through it all.

I would like to mention each pastor by name, but time and space prevents the recounting of the noble deeds of these heroes of the cross.

Suffice it to say, that no superintendent ever worked with a more earnest, loyal and self-sacrificing body of men anywhere, and I want to here record my gratitude and heartfelt thanks for all the kindness shown me in the parsonages by the pastors and their wives. This fellowship

is one of the richest things that ever comes into a man's life.

I still have an abiding faith in Jesus and in His power to redeem the world. In my more than four hundred public addresses this year, I have held Him up as the only remedy for sin. He is my personal Savior and Sanctifier, so I can preach no other.

“Ere since by faith, I saw the stream, Thy flowing wounds supply, Redeeming love has been my theme and shall be till I die.”

ONE OF THE CIRCULAR LETTERS SENT OUT TO THE PASTORS BY DR. DANFORD

Fargo, N. Dak., Oct. 28th, 1908

Dear Brother Pastor:—

The statistics this year will show that our District has increased in membership from 1589 full members four years ago to 3920 this year, or a gain of 2341 full members. This gain has come largely through revivals. The records will show that we have given nearly as many church letters as we have received. In the same time we have built forty-eight new churches and parsonages, and benevolences and other interests have kept pace. It is not the purpose of this letter to boast of what has been accomplished. It is too little. We ought to have done more. Our total salaries have increased \$15,000.00 in the time mentioned, and we have had the best opportunities in all our lives to do things. Let us do better work for the Master this year than ever before, God being our helper.

John Wesley declared "that God had raised up the Methodist Church to evangelize the continent, and spread Scriptural holiness over all lands." The Methodist Church unfurled her

banners with "Holiness to the Lord" for her motto and her colors have never been lowered. Her Bishops underwrite every quadrennium for Scriptural Holiness as voiced by John Wesley. Holiness is the great "depositum" of Methodism. It is the Corliss engine of her power, and vital to her existence. Should she desert her mission and compromise her doctrines, "Ichabod" would be written on her walls.

The secret of her phenomenal achievements has been her Pentecostal Evangelism. She has been a moulding power among other churches. We have always emphasized Justification by faith, regeneration by the Holy Spirit, entire sanctification through the "Blood," the Trinity of the Godhead, the Deity of Jesus Christ, and the personality of the Holy Ghost.

Methodism has always stood for a holy ministry too. No preacher has ever been admitted to an annual conference until he answers the following questions in the affirmative:—

- (1) Have you saving faith in Jesus Christ?
- (2) Are you going on to perfection?
- (3) Do you expect to be made perfect in love in this life?
- (4) Are you earnestly striving after it?

We demand, first, that our ministry shall be soundly converted; and second, that they shall

be seeking for Holiness, — “That Holiness without which no man shall see the Lord —.” A perfect head is not demanded, but

“A heart in every thought renewed,
And full of love divine;
Perfect and right and pure and good,
A copy, Lord, of Thine.”

Our great need, brethren, is purity. Holiness is a condition, not an end of growth. John Wesley says, “The reason we are not more successful as ministers is because we are not more holy and more knowing.” The great need of the church is not a better system of doctrine or polity, but a new baptism of spiritual power. (“Oh, that in me the sacred fire might now begin to glow.”)

Let us stand by our motto this year — “Holiness to the Lord,” and plan for a campaign that shall make all Heaven rejoice.

Back to the “Bible and Wesley” and let us have old time Pentecostal fires kindled in every church. It is my purpose to give a few days to each pastor in revival effort during the times when we usually hold second and third quarterly conferences. Plan for meetings; get a good evangelist (who is true to the church) if you need one, and let me know the date of your meeting and I will be there to help. I may be able to

hold a few meetings alone, but just how many I cannot tell just now.

Let us pray for each other daily and keep step this year, and each one be true to God in his place

Yours fraternally,
S. A. DANFORD,
District Supt.

Some clippings from a recent copy of The North Dakota Methodist, edited by Rev. J. G. Morrison, D. D., pastor of Methodist Church at Jamestown, N. Dak.

1912
OUR ANNUAL BOW

By Rev. J. G. Morrison, D. D.

With this issue we begin Volume IV. The "Association" has been kind enough to re-elect the present editor another year. If we know how, during this coming twelve issues of this paper, we will make it more evangelistic than ever. We stand for Methodism, which is but another name for holiness. We will be true to the church with the same fidelity that a godly physician is true to his patient. She must be persuaded of her fatal illness — this we will endeavor to do. She must be led to refuse the nostrums of religious quacks who have not themselves been cured of the ills they prescribe for — this shall be our set purpose. She must be warned to avoid those false physicians who cry, "You are not ill; a little growth, a little culture, will set you right." — To this we will lend our might. She must be induced to take the "blood cure" which is the only certain remedy for her fatal disease — for this we will labor and pray incessantly. The church needs holiness, this was

the health-giving atmosphere that made her a giant when she was young and it is the same elixir that will now remove the death mark from her palid brow and put eternal energy into her wasted vitals. This shall be the effort of the "Methodist" during the coming year, to accomplish to the utmost of our ability.

HOLINESS MADE METHODISM

(From Methodist Discipline Historical Statement.)

"Holiness made Methodism, and only holiness can re-make the old church." For this purpose is the holiness movement in North Dakota set, the reclamation of Methodism. Let no one dare to declare that a tremendous holiness campaign is not Methodistic. If they do they but advertise their ignorance of Methodist history. On the contrary, and by the same token, it can easily be proved that every opposer of second blessing holiness is more un-Methodistic by far, than the advocates of the doctrine that made Methodism famous. We stand for the same kind of holiness that is found on the first page of the Methodist Discipline, that is found in the standard works on Methodist theology, that is found in the old Methodist hymns, that was advocated and pressed by the host of Methodist preachers and laymen from John

Wesley down to recent times. We are only restoring to Methodism her birthright stolen from her by pagan rationalism.

Every great church drifts with the lapse of time. So has our beloved Methodism. The child of an ardent holiness revival now slumbers complacently on, resting on the banks of carnal prosperity, while the new theology teachers would drain her of the last bit of vitality left. But a host of godly ministers and laymen are not content to have it so. They are sounding the trumpet to awaken. They are urging comparisons between the present day and our holy ancestry. They are bent on saving the church they love. Dozens of consecrated laymen, called from shop and field, feel inspired of the Holy Ghost to take part in this awakening of Methodism. They have found the blessing of entire sanctification, and with spirit-filled lives are scattering everywhere, telling of the fatal disease of sin and pointing to the cure. "Back to old fashioned Methodism," is the cry, while God is hearing and "signs are following." As in the first century, so now, IT WORKS!

Who can oppose a complete consecration to God? Who can object to a heart dead to sin?

Who can grumble because of perfect love? Who desires to throw obstacles in the way of complete conformity to God's will? Who can despise a faith that claims a present cleansing? Who will contend against plain Scriptural teachings? Surely, it ill becomes such an one to call himself a Methodist.

A CLOSING WORD.

Dr. George Peck, in his book on "Scripture Doctrine of Christian Perfection", sums up his address to professors of the Blessing of Entire Sanctification with Matt. 5:6. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Enlarging upon this Scripture he gives such clear advice to those professing the blessing and striving to spread Scriptural Holiness, that I thought it fitting to close this book by quoting his seven rules or advices — They are as follows:

"1. I would first advise you to study the doctrine of Christian perfection with great care.

The only infallible source of information upon the doctrines of religion is the Holy Bible. Read this blessed book, particularly the practical and devotional parts of it, with a desire to find the true standard of religious experience and practice which is there set up. Read this book with attention, read it with reverence, read it with solicitude, read it with prayer. When you open the sacred pages of the book of books, let your

prayer to God be, "What I know not, teach Thou me."

Next to the Bible study Wesley's Plain account. I say *study* it, for "*plain*" as is that "*account*," it is by no means to be understood fully without study and reflection. The definitions, the distinctions, the arguments, should be so thoroughly impressed upon your minds that you can conceive of and use them with circumstantial accuracy at any moment. The want of the accurate knowledge of what Mr. Wesley says upon many points of this great subject, on the part of those who profess to follow him, and particularly those who profess this blessing, has often led them to express themselves inconsistently, and thus to give occasion for great scandal. Our opponents do not fail to take advantage of all such cases, and to use them to the great prejudice of the doctrine itself. I do not say that you cannot *enjoy* the blessing of perfect love without the clear understanding of the subject here inculcated — I speak with reference to your *usefulness* — the influence you will exert upon others, and especially the more thinking and intelligent portion of your fellow Christians.

Next to Mr. Wesley read Mr. Fletcher. His productions upon the subject of Christian perfection are logical, argumentative, and power-

ully persuasive. There is an unction accompanying his thoughts and language which touches the secret springs of the soul, and eminently prepares it to receive instruction, and to enter upon immediate action.

Read the lives of the holy men and women who lived and died in the enjoyment of perfect love: — such as Bramwell, Carvosso, Mrs. Fletcher, Lady Maxwell, and Mrs. Rogers. These will give you light as well as heat — will present clearly the practical workings of the principle.

Finally, converse with wise and godly persons upon the subject upon all proper occasions; and be sure that you always manifest, upon these occasions, a teachable spirit. Do not think, because you are older in religion, or have experienced more of the blessings of the great salvation than others, that therefore they can teach you nothing. If it be true that you are much *better* than they are, still they may be much *wiser* than you are, and it becomes you to learn all you can, even from those who may be your inferiors in all respects, and certainly from those who are your superiors in wisdom, and in the consideration and confidence of the church.

I urge these efforts to acquire clear and consistent views upon the subject of Christian perfection, because upon you devolves the great

responsibility of practically carrying out and sustaining the great principles which it involves. Those Christians who are skeptical with regard to the doctrine will turn their eyes from our *books*, and gaze upon *you*, and they will try your words, and scrutinize your language: and if they see evidence to believe that you know not what you say, nor whereof you affirm, what will be their conclusion? They will too frequently reason from particulars to generals, and say these professors of Christian perfection are all bewildered — they can give no intelligible account of the matter — they do not understand their own authors. And they will be likely to conclude that the cause of all this confusion of thought arises from the nature of the subject, or the manner in which it has been treated. And thus the cause is injured — the theme itself is degraded, when the fault is only yours. O, how much has this great gospel doctrine suffered through the unskilfulness of its professed friends! Brethren, I would have you always awake to the greatness, the magnificence of the subject, and ever jealous of its honour, and jealous of yourselves, lest the doctrine, true, and lovely, and glorious as it is, should suffer reproach through the ignorance of its chief representatives.

But the *credit of the doctrine* is not the only rea-

son why it should be well understood by those who profess to have felt its power. It is of infinite importance to themselves. How many begin well in the career of Christian holiness, who soon relax their efforts, and lose their interest in the subject! This general fact may result from several causes: but I doubt not a very common cause will be found to be radical mistakes as to the nature of the blessing they were seeking, or had measurably received. They had taken up the erroneous conclusion that the state of entire sanctification implied a kind of physical renovation, or visions and revelations, or a series of ecstasies, or at least a constant tide of joy. Finding their feelings to subside and to vary through physical causes or change of circumstances, they have been led to the conclusion that the state is above mortality, or at least *too high for them*, and so they have let go their hold. *Timely and proper instruction* upon the subject would probably have guarded them against these sad reverses, and have enabled them to hold on their way, and wax stronger and stronger, instead of falling into the snare of the grand adversary. If, then, you would be proof against the devices of the devil, you must avoid capital errors; and if you would avoid capital errors, you must carefully study the subject.

2. The next advice I would give is, that you beware of spiritual pride.

By spiritual pride, I mean too high an opinion of your own piety and usefulness. You are imminently exposed to this temptation, from the circumstance that your character and professions will bring around you many persons who may be greatly your superiors in many respects, but who will often seek your advice and instructions touching the way of holiness. Beware lest such instances should work upon your spirit — should give you high ideas of yourselves — should elevate you, in your own estimation, above your brethren. There may be many reasons for mortification and selfabasement of which you are not aware, and there is imminent danger of suffering your zeal in the cause of holiness to degenerate into a desire for distinction and prenience. Should you be taken by this snare of the grand adversary, you might be led on to affect eminent sanctity from selfish motives, and ultimately be left to fall and perish!

This deadly foe to true Christian perfection, spiritual pride, sometimes develops itself in a kind of affected humility. All studied efforts to show off our low views of ourselves — either a phraseology or a general bearing which evidently exhibits an *effort* to *appear* humble — is

looked upon by the observing with distrust. A simplicity of manner, and an unaffected humility, which can only result from a thorough knowledge of ourselves — of our weakness, unprofitableness, ignorance, and short comings — are the true ornaments of the Christian character; and must not be wanting, especially in *you*.

3. Beware of putting too much confidence in extraordinary manifestations

I would by no means throw doubt on such extraordinary instances of divine communications, and immediate answers to prayer, as are to be found in the history of the religious experience of some pious persons; nor would I lightly estimate such peculiar divine interpositions. But what I would have you guard against is, a notion that these things are always an accompaniment of an eminent degree of Christian holiness. God was never prodigal of miraculous gifts, nor were these always the strongest evidences of deep communion with Him. St. Paul supposes it possible to have a *wonder-working faith*, and yet to be without *charity*. But the age of miracles has passed away, and the holiest men and women upon earth are equally subject with others to the ordinary laws of nature and providence, and compelled to “walk by faith, not by sight.” We

should remember that the highest excellence, and the sum of all perfection, is *love*: to love God with all the heart is more to be desired than the power to raise the dead to life. This is the true glory of the Christian character, and the most acceptable to God of all attainments which may be imagined possible.

4. Beware of all extravagances in your religious exercises.

I would not discourage a Scriptural and reverent expression of feeling in your religious devotions — far from it — I would encourage and urge this as a duty, as well as a privilege. But all *undue* and *overstrained* efforts of the voice — all uncouth contortions of the body — any thing in gesture or language calculated to excite ludicrous emotions, or to bring religion in general, or Christian perfection in particular, into contempt, should be carefully avoided. Every one knows well the difference between true religion and extravagant muscular exertion. No one ever understood this better than did Mr. Wesley himself, and no man ever spoke more decidedly and scripturally upon the subject than he did. Labor always to feel chastened, fervent, holy emotions, and your outwards expressions will be decent, grave, and impressive. You will be likely to give no offense to good taste, and to give no

occasion to the devil to buffet you. True devotional feeling is the result of divine influence, and is not to be *got up* by physical efforts. Prayer and faith—wrestling with God—is the appointed way to the inner sanctuary of deep communion with the Invisible.

5. On all proper occasion communicate to your brethren what God has done for you.

The lamp of holiness is not lit up to be put under a bushel, but to be set up in a prominent place, that it may give light to all around. Nor is there any reason why God should not be glorified in this great and precious gift, in the same manner that he is in the lower degrees of grace. But I say on all *proper* occasions, and not on all occasions indiscriminately. And as to what are proper occasions, you must generally judge judge for yourselves. It is easy to see that it would not be proper to speak of attainments in this respect in the presence of a mixed assembly, where there were many who would not be edified, but, on the other hand, would be scandalized or offended by it: nor would it be proper to do so in conversation with scoffers, or cavillers, or any of the various classes of opposers of the doctrine of Christian perfectian. And it is equally easy to see that it would be proper to give an account of your experience

of this blessing in select meetings of Christian brethren, and in conversation with such as are inquiring anxiously after the truth, and are prepared to listen to your relations with candor, and to profit by your experience. And this is all, perhaps, that it is necessary or would be proper for me to say upon this point. It will often require much wisdom to determine when to speak and when to keep silent upon the subject. This wisdom is to be gained by experience and observation, and he who has the most of it will be likely to render most service to the cause of holiness.

6. Endeavour to preserve a perfect consistency between your professions and practice.

You profess to love God with all your heart. Think, O Think, what high expectations this profession raises in the church! If now you are unsteady in your religious course—if your life is defective in the savour of piety—if you are not always prepared to make great sacrifices, and to perform great labours, for the honor of Christ and the salvation of men—how sad will be the disappointment! Do not suppose that your personal enjoyments, be they ever so genuine, will be accepted instead of active zeal in all the great duties of religion. You must not live for yourselves alone: you must live for

Christ—you must live for the church—you must live for the world. Christ, the church, and the world, unite in laying these claims, and in your professions of perfect love you acknowledge their equity.

7. Finally, I would urge that most necessary and salutary caution of St. Paul, "Abstain from all appearance of evil."

Upon this point I must beg your indulgence if I dwell a little longer than upon any of those which I have previously presented. It would certainly seem, from this language, that the apostle supposes it possible for appearance of evil to develop themselves when no evil is intended, or even suspected by us. Let us illustrate the subject by a few cases.

An undue devotion to business, extreme rigor in pressing our claims, and stinted contributions to benevolent objects, may result from our honest convictions of duty to our families, our creditors, and ourselves; but will often have the *appearance* of a worldly spirit, and of that covetousness which is idolatry. A boisterous manner in prosecuting a controversy, extreme sensitiveness under injuries, and great violence in opposing error or sin, may appear to us like the operations of a religious regard for the truth, a proper and commendable self-respect, and a

zeal for the cause of God; but to others all this may appear like the affervescence of unholy tempers—may look very much like the workings of angry passions. Our dress and equipage may seem to us only *decent* and *comfortable*; but to the great mass around us may appear like the fruits of pride. Our social habits may in our view be only such as are required by our social relations; but may appear to others to savor of a love of worldly and gay society. Our manner manner and spirit may to us appear merely cheerful; but to all others we may seem trifling. Or we may, on the other hand, design to be merely grave, reserved, and dignified in our manner; but may appear to all beside, if not austere and scornful, yet sour, cold, and repulsive. We may value ourselves upon our character for plainness and primitive simplicity, when we appear to all persons of good taste, vulgar, coarse, and reckless of all the decencies of life. It is often said, I am a plain, old-fashioned man—I speak right out, just as I think. All very well, if this be not said to justify indelicate assaults upon the feelings of others, or a want of respect for the views and opinions of those who are entitled to respectful consideration and kind brotherly treatment. We may design to pour just contempt upon some absurd

opinion or practice; but may appear to all the world as making large efforts to display our own wit, or gratify feelings of personal revenge. We may seem to ourselves discharging an imperative duty in administering public reproof; but our manner may savour more censoriousness than of the spirit of brotherly love. We may cultivate a zealous manner in our religious exercises, and may be really ardent in our feelings and honest in all our expressions; and yet we may appear to others to affect more than we feel—there may seem to be more sound than sense—more noise than spirit in our religion.

But I forbear. Illustrarions might be multiplied indefinitely, but I must give no more, lest I should be tedious. I hope I shall not be misunderstood. I mean simply to illustrate and enforce the apostle's exhortation. And if it mean anything, it certainly puts an importance upon *appearances* which too many are unwilling to admit. If I have not entirely mistaken in the matter, we are here prohibited not only all real wrong-doing, but all appearances of wrong, either in practice or principle. If this be the right view of the subject we are not at liberty to be entirely reckless as to the opinions which may be formed of our actions. It is not enough that our *motives* have been *good*. This

would indeed be all that would be required if we were solitary beings—if we were not associated with other men, and constantly acting upon them, and contributing to form their character and habits. But as it is, we must take heed what impressions we make upon the minds around us.

The truth seems to be, that it is *the appearance of evil* that does the harm to society. If I perform an act which *appears* to all the world wrong, the goodness of my motives will not neutralize its influence upon the moral feelings of the community. Should we never, then, forget that “we are made a spectacle to the world?” Should we be entirely careless of public opinion? Should we think it a light thing that we have conducted ourselves so indiscreetly as to be misunderstood, and to have our motives impugned? All this evil may come upon us when we have done our very best. But even then we should deeply regret it, and carefully and anxiously inquire whether the mischief may not originated in some negligence on our part, and how the like evil is to be avoided in the future. Let us never forget, that our actions, words or spirit have “the appearance of evil,” we are in all such cases inflicting a wound upon the moral feelings of others—our example is es-

sentially injurious—and so far we are helping on the cause of sin and error! What an astounding consideration is this to a tender conscience! And shall we diligently labor to build up the cause of Christ with one hand, and pull it down with the other? Shall we, through our want of true Christian prudence, more than neutralize all our exertions in the cause of truth and holiness? God forbid. Will we suffer others with lower religious attainments to exert a better influence upon society? This would be truly lamentable. It would indeed be, in a sense, to hide our talent in the earth.

The good of society, the glory of God, and our own dearest interests call loudly upon us to heed this wise and always timely admonition. It comes home with peculiar force to those who have experienced the blessing of perfect love. You, dear brethren, of all others, should be without reproach—should keep your garments unspotted from the world, There should be a circumspection, a vigilance, an integrity, an uprightness of life that will always impress the beholder with respect for your character and professions. You should not only be *pure*, but *unsuspected*. There should be no *appearances* which do not exactly correspond with the principles and feelings of your

hearts. Upon your life, your actions, your words, your countenance, your spirit, should be inscribed, "Holiness to the Lord."

But should any inquire, how all this elevation of character and consistency of behaviour are to be attained? I would answer, that one habit properly established will, with that constant divine aid which God has promised to the faithful, secure the object. *Only have always resting upon your heart a sense of the importance of the impressions you are making upon others.* This state of mind will lead you to a daily examination of yourself, and a strict scrutiny of your ways. And you will acquire a clearness of perception and an acuteness of discrimination as to what acts are in keeping with your high professions, which will save you from a multitude of errors, which, though small in themselves, are still blemishes in your character. All our faculties, both of body and mind, are improved by exercise. Exercising your moral sense, or, if you please, your conscience, will increase its power of discrimination: and, hence, if we desire to acquire a tender and discriminating conscience, we must task it with an abundance of labour. If we would have a clear spiritual vision, we must habitually exercise it upon minute objects—upon small matters—

upon *appearances* of evil. Mr. Wesley says, "He that neglects little things shall fall by little and little." How many have proved the truth of this maxim by sad experience!

But never forget that all your help must come from *above*. If you have the grace to avoid evil, and the wisdom to "abstain from all appearance of evil," the God of all grace and wisdom must give it to you. All our righteousness, all our strength, all our wisdom, are directly from God, through Jesus Christ our Lord. To whom be glory for ever and ever. Amen.

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